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ROBERTUS PERSONIUS SOC JESU
FATHER ROBERT PARSONS
FOUNDER OF THIS COLLEGE
AT S^T OMERS 1592.

STONYHURST

ITS PAST HISTORY AND LIFE IN THE PRESENT

BY

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AND

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PREFACE

FATHER JOHN GERARD'S monumental history of Stonyhurst—the *Centenary Record*—was published as lately as 1894, at the close of the first century of the existence of the College on English soil. A few words may therefore be thought necessary to justify the appearance, so soon after the former, of another account of the same subject, as well as to explain its relation to its predecessor. This relation will be obvious to every one who has read both. In all that concerns the past history of the College, abroad and in England, its growth and development both as a fabric and as a corporate body, and the permanent facts of its surroundings, the authors, or rather in this regard the editors, have been content to draw with the greatest freedom on Father Gerard's book for the substance and form of their narrative, unwilling to do more than condense and re-arrange. Few gleanings could be expected

after such a capable historian had reaped the harvest of the documents extant. The work has been done once for all, and the editors look to this fact to justify their course of action. On the other hand, they may base a slender claim to originality on the effort they have made to set forth the progress of the College during the six or seven years that have elapsed since the Centenary by developments in many respects of far-reaching importance, and to present in an easily accessible form an account of Stonyhurst life at the present day, in order that their volume may serve as a fairly complete handbook of information about the College. This purpose the *Centenary Record*, which was produced on a scale and in a style befitting so great an occasion, was never intended to fulfil, and accordingly its appearance still left the way open for a book with an aim like the present. Stonyhurst has practically closed its area of material development, but late years have been marked by a further growth of intellectual activity, the results of which will be of interest alike to those who have known her in the past and to those who wish to know her in the present and the future.

The best thanks of the authors are due to the Rev. Father Gerard, S.J., for permission to make

use of the *Centenary Record*; to the Rev. Edward King, S.J., ex-Curator of the Stonyhurst Museum, for much help in the matter of his department, as also for his labours in compiling the Index; and to the Rev. Alban Goodier, S.J., whose unique knowledge of the Stonyhurst *Incunabula* makes his contribution of the account of that department especially valuable. The chief illustrations in the book are from excellent photographs taken by Brother William McKeon, S.J.

GEORGE GRUGGEN, S.J.
JOSEPH KEATING, S.J.

STONYHURST,
March 28, 1901.

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CHAPTER I

FOUNDATION AND GROWTH OF THE ENGLISH-JESUIT COLLEGE ABROAD

THE older Catholic colleges, and Stonyhurst among them, were called into being by the determination of England's rulers, under Elizabeth, to stamp out Catholicism. The old Catholic foundations were shut to Catholics, and parents had to look elsewhere for the education of their children. The brave men who devoted their lives to maintain the old faith in England set themselves to accomplish the difficult task of providing English colleges abroad. In 1568 Cardinal Allen founded Douay, and fourteen years later Fr. Robert Persons S.J. established the small school of Eu in Normandy. The place is thus described: "Though it be just on the sea-shore, it

enjoys a pleasant situation and air wonderfully healthy." Its chief patron was the celebrated Duke of Guise, who gave the use of the building and an income of £100 a year for its maintenance. On the murder of the Duke in 1589, though the fortunes of the little place declined, there is ample proof that it still survived three years. In the meantime, as France appeared no longer to offer a safe asylum, Fr. Persons sought the protection of Spain, to which the province of Artois then belonged, and after many difficulties succeeded in founding, September 18, 1592, the English college of St. Omer or S. Omers. This is the College which, during two centuries of calamities and persecutions, survived two revolutions, outlived even the destruction of the Jesuit Order, and, after three migrations, has continued its existence for more than a century at Stonyhurst.

As might have been expected, the new establishment met, from the first, with unrelenting persecution from the English government. It was mentioned by name in Royal proclamations against the Catholic seminaries. Bills of high treason were returned against parents who sent their children there, nor were the journeys of the latter to and from school without their element of danger. In 1595 six of the boys were captured at sea and were consigned to the charge of the Archbishop of Canterbury (Whitgift). They seem soon to have

escaped. In 1601, fourteen were caught in England and thrown into prison. While the government at home treated them as disloyal, their very loyalty to England caused them to be viewed with suspicion by the land of their habitation. Meanwhile, the College itself was infested by spies from England, who sought to discover against whom informations might be laid. The magistracy of St. Omers gave the most grudging assent to their establishment. The number of scholars was limited by them at first to eight or ten and afterwards to sixteen. The Rector, they stipulated, should never be an Englishman. Watten, the preparatory school, only two leagues distant, was within sight of the sea. What could be easier than to signal from there to an English fleet, and were there not accommodating woods in plenty to shelter invading troops in case they effected a secret landing? The boys of the College, too, were for the most part capable of bearing arms and materially assisting the invaders. Matters were still further complicated by the advent in great numbers of English spies to report on St. Omers College. Accordingly the civic authorities ordered that no Englishman should take up his residence in the town without a royal permit, which had to be obtained at Brussels, and this measure, however inconvenient to the spies, was no less so to their unfortunate victims.

Powerful protectors, however, were not wanting

to the rising College. St. Omers (for this is the Anglicised form of its name) was in the province of Artois, which, as we have said, was under King Philip II. This monarch gave the College substantial signs of his favour by assigning it a yearly pension of 10,000 crowns. Afterwards it found good friends in the Infanta Isabella and the Archduke Albert, her husband, when governors of the Low Countries, and finally, when Artois was ceded to France in 1659, a special article in the capitulation stipulated for its security and the continuance of its pension.

With the aid of such patrons the College soon exceeded the narrow limitations and the modest numbers allowed by the magistrates. In 1593 the classes started with 33 boys, the next year with 50 "whose parents," observes the annual report, "were either detained in prisons in England, or else were suffering exile abroad and proscription of their property." In 1603 it is reported by a spy that there are 140, "most of them gentlemen's sons of great worship." By 1632 the numbers, we are told, had grown to 200, but the Civil War brought such a diminution as to threaten extinction. Thus in 1644–5 there were but three classes—Poetry, Syntax, and Grammar—and at the beginning of the next school year only one Poet was found to "ascend" to Rhetoric, while only Poetry and Syntax could be constituted besides. In 1646–7 we

find Rhetoric, Syntax, and Figures,* but so few boys that in the two latter classes, "visum est contrahere magistratum," and so a "four-first" was substituted for the traditional "six first." Peace, however, brought a revival of the old numbers, and in 1685 there were 185 boys.

As to the nationality of the rector there was more trouble. The first who held the office, Father William Flack, was an Englishman, but after him there succeeded three subjects of the King of Spain, according to the condition laid down. It was felt, however, that the College must have an English Rector who, presumably, would be more likely than another to understand English boys, and to attract pecuniary help from England. This was all the more important, as the establishment was in debt to the extent of 80,000 livres. Fr. Richard Blount, the Superior of the English Province of the Society, at length conquered the opposition of the magistrates, and Father William Baldwin was inaugurated as the first of the line of English Rectors who thenceforth presided over the College. But though things began to look more favourable and the building gradually grew until the frontage towards the street was nearly 1000 feet, while in 1610 a church was erected for the rapidly growing English colony in the town, fresh trials were in store. In 1684 the

* These class-names were probably derived in part from the subjects studied, in part from the text-books used.

house was burnt down. Rebuilt the following year, in better style than before, it was again destroyed by fire in 1725. After this second calamity, though there was but £180 in the house, we find it two years later again risen from its ashes, and possessing a refectory, "very handsome, being something higher than it was, and paved with marble and other stones." Other trials too were not wanting. Wars were common in the country, and their effects were frequently felt. In 1635, a siege being threatened, the boys had to work on the ramparts. Even walks in the country were not without their dangers. The neighbourhood was infested with footpads, into whose hands those sometimes fell who had escaped the vigilance of preventive officers across the Channel, and in 1640, some, while out walking, were surprised by a band of hostile soldiery, and, in endeavouring to escape, three were drowned. Between the two dates just mentioned the plague invaded the town, and caused no less interruption of work than the approach of a hostile army.

The essentially English character of the establishment also continued to be responsible for minor troubles. Thus the boys were reported to Louis XIV. for rejoicing at the news of an English victory over his forces, which they expressed in true schoolboy fashion by throwing up their caps and cheering wildly. The king, however, seems to have appreciated the situation. He took a sensible view of

their conduct, and remarked that they would be of little worth if they did not love their country. In the time of James II., when their hopes naturally ran high, the College authorities rang their bells for the birth of his son, and set other bells a-ringing through the town. This manifestation gave great offence to the municipality. The ringers were fined and the Rector of the College forced to make a full apology. From all this we clearly see how thoroughly English was the institution despite all influences, both home and foreign, tending to make it otherwise. On this subject, Fr. Reeve, the chronicler of the last days of St. Omers, writes as follows :

"Secure in their asylum, the English Fathers solely employed themselves in the education and instruction of such youths as were committed to their charge, having no connection, either in preaching or teaching, with the natives of the country; nor were the French fond of trusting the education of their children to those whom they had been taught to consider as natural enemies to France. All that Government expected of them was to behave in a peaceable manner, not to meddle with any public concerns of the nation, nor to turn the benefit of protection, in a land subject to wars with England, to the disadvantage of their protectors. . . . Though forced by oppressive laws to cross the sea for an education conformable to the religious dictates of their consciences, they could never forget that they were Englishmen; an inbred love for their country always accompanied them in their temporary exile, a love which on occasion they could not help discovering."

In spite of all, the College not only held on its course for over a century and a half, but continued

to flourish more and more, till in 1760 it obtained from Louis XV. the coveted title of *Collége Royal*, which had been refused to the Jesuit College next door, known for distinction sake as the Walloon or French College. Yet, notwithstanding this mark of favour from the monarch *bien aimé*, the end was near. Before, however, following the inmates of the College in their first enforced migration, it will be well to realise what manner of establishment it was they bore with them; what were the manners, customs, and principles of its previous life which were to determine its character in subsequent abodes, and eventually to impress their stamp on every feature of its growth upon English soil. These considerations will be best reserved for the ensuing chapter.

CHAPTER II

SCHOOL-LIFE AT ST. OMERS

INVESTIGATION into the records of college life at St. Omers brings out at every step fresh proofs of the vital bond connecting the present with the past. Indeed, it is not too much to say that the Stonyhurst boy transplanted to St. Omers would find himself among surroundings which were quite familiar. He would, indeed, marvel at the boys' quaint dress—"a doublet of white canvass, breeches, and stockings that had not troubled the weaver with overmuch pains"—and he would probably smile with superior contempt at their primitive football and their nine-pins, "cat" and "trap." Their "academies," with Greek extempore orations, and vast quantities of

every kind of author presented for examination before the visitors, would no doubt afford him food for reflection ; but when such inevitable deductions had been made, the life of the place would be precisely that with which he is familiar, and its language, so puzzling to an outsider, would be his native speech.

To begin with studies. These were almost entirely classical. Freed from the feverish rush so generally connected with outside examinations, and stimulated only by enthusiastic teachers and by "compositions" and "academies" (then called "actions"), the St. Omers boys made astonishing progress in their chosen branch of study. To this effect Dodd writes in his "Church History of England," ii. 16 (1739) : "As for the College of St. Omers, it has always been in great repute, and much esteemed for well grounding their students in classick learning." We are told (Foley's "Records," i. 435, *note*) that the boys were trained to speak, and even to deliver, *extempore* dissertations, in both Greek and Latin, especially the former.

As a further instance of their familiarity with Greek, here are some items in a list of books presented by a talented boy, Thomas Barrow, at Bruges on the occasion of a public display. Any visitor was free to examine, and could ask the candidate to translate the Greek into either English or Latin. The original programme in Latin is given in Oliver's

"Collectanea." Its chief contents are: Homer, "Iliad" and "Odyssey"; Apollonius, "The Argonautica"; Hesiod, "Works and Days", "Shield of Heracles"; all the plays of Aeschylus, Sophocles, and Euripides; all Aristophanes, with Menander's fragments; all Theocritus, Moschus and Bion, together with Pindar and Anacreon. This was the Father Thomas Barrow of Liege, who afterwards came to Stonyhurst, and was prefect of studies in 1795–6.

As already implied, there were six classes, or, in the traditional phrase, "schools": rhetoric, poetry or humanities, syntax or upper grammar, grammar or middle grammar, rudiments, otherwise great figures, and figures or little figures.*

Places were settled by "compositions," the number of which varied, there being sometimes as many as nine in a year. The reason of this is not far to seek. The boys were examined and tested in composition matter alone, not, as now, in definite portions of author. One obvious merit of this system was that authors were then read solely with a view to themes, according to the old Jesuit method of teaching; and hence, all "cramming" of prepared books was effectually discouraged. The "order of compositions" was publicly proclaimed after an exhibition given by one of the classes, such as we should now call

* Rhetoric corresponds to the Sixth, Poetry to the Fifth, Syntax and Grammar, roughly, to the Upper and Lower Fourth.

an "academy," consisting, like ours, of music and declamations. The prefect of studies prefaced his reading of the composition-list by a short Latin speech. The phrase, "*quod felix faustumque sit*," still in use at Stonyhurst on like occasions, is a yet shorter Latin speech (more adapted, no doubt, to modern requirements), and all that survives to us of the ancient custom. The first and second in each class, then as now, were styled *Imperators*, the next pair *Praetors*, and the next *Tribunes*. At the end of the school year all rewards were settled by the last compositions, there being prizes for the "six first" in each class, to which one was added for catechism. At Stonyhurst, till within comparatively recent times, the chief prizes were similarly settled, and there was a "good day" for the six first in each class, and for the best in catechism.

Even as at Stonyhurst, it was one of the duties of the Rhetoricians to present specimens of their work in the form of addresses to Provincials and Rectors on state occasions.

Turning from the schoolroom to the playground, we find from casual remarks that it was called the "Line," which at once serves to explain the otherwise mysterious division of boys at Stonyhurst into "Higher Line" and "Lower Line." As to the games played there we have little information. There were ninepins and trap, bat and ball; but besides these there was undoubtedly football, for we

find it described in some Latin verses as the pursuit of the "windy ball."

> "Tum poterant juvenes rapido, vacua atria circum,
> Cursu, ventosas exagitare pilas."

At Liege afterwards we find football flourishing. Vicomte Walsh, in his "Souvenirs de Collége," tells us that the boys were playing a match when the news came of the execution of Louis XVI. He says: "Nous étions donc fort animés à une partie de *foot-ball* (ballon lancé avec le pied)." Moreover, there were "grand matches" on the Thursday before Shrovetide (the Stonyhurst "first grand match day") as is shown by frequent entries in the official journal.

Whether cricket was played at St. Omers we have no means of determining, though in view of the remarkable character of the peculiarly Stonyhurst game, to be afterwards described, it may be inferred that it was traditional, and probably represented what was played in England when the first exiles were driven across the seas. More will be said about this in a subsequent chapter. "Handball" was likewise played, and at Liege the fourth of the terraces by which the garden was divided bore the name of the "Handball Terrace." The principle of "touching in for places" at handball was evidently recognised at St. Omers. Thus in a MS. account of a boy who died at the College we find "One would once have bought of him the *Place* he had, as they

call it, in the Line, for to play at ball—for sugar plums." Whence we may infer that the further development of "touching in" vicariously was in vogue.

"Good-days" and "Do's" were likewise not unknown. At St. Omers, the feast of St. Cecilia (November 22) combined the functions of the "Choir Good-day" and the "Good Four o'clock," as appears from the following lines in which the musicians, acolytes and torchbearers, are specified in no ambiguous terms.

"Tunc quoque discincti templique aræque ministri,
Et quæ pulsabat musica turba fides,
Festiva poterant, media inter gaudia, luce
Perpetuum ludis continuare diem."

This day, as well as the "Six-first Good-day," appears to have been spent in a kind of sport, from which we clearly derived the old brook-fishing and "rogging," for so many years identified with similar days at Stonyhurst.

There is one word, however, that it is impossible to conceive a Stonyhurst boy ever forgetting, the classic "Blandyke," so essentially does it seem a Stonyhurst institution. Yet many who habitually employ the term have no notion of its origin, nor of the historical evidence it affords, and for a long period it came very near being forgotten altogether, so that there were not wanting those who wished to abolish the name as unmeaning and barbarous, and

to substitute "Month Day" instead. Tradition, however, was happily too strong for the would-be reformers, and the term lives on, a vigorous witness to our ancestry. St. Omers being a town, in fact a fortified city, it was desirable to have a country playground, and this was procured in 1649, at a little village about three miles distant, then called Blandyke and now Blandecques. Thither the boys used to go on the monthly holidays—then, as now, an institution during the summer months (from April to September), and these days came, therefore, to be known first as "Blandyke days," and then as "Blandykes." The property is not large—about $3\frac{3}{4}$ acres—and cannot have been much used for games, but probably as a centre for walks. It must also have been a good place for fishing; the river Aa, which forms the boundary to the north, having been very rich in trout till a paper-mill recently destroyed them. It is quite evident that such a name as this of "Blandyke" could have originated nowhere but on the spot, and had there been any break of continuity in the life of the College it must inevitably have disappeared.

The constant use of the word "place" at Stonyhurst, in such connections as "Study-place, Shoe-place, Washing-place, Strangers'-place," &c., is apt to strike an outsider as one of its strangest peculiarities. This evidently comes from St. Omers, in which district, we are told, the word is still employed

in the same promiscuous way. We shall find some very interesting illustrations of the identity between the life at Stonyhurst and that at St. Omers if we turn to the record of the trial of Fr. Thomas Whitbread and his companions for complicity in the Popish plot devised by Titus Oates. That worthy had been for a time at St. Omers as a student (though he was then at least thirty years old), and the defence was that he was actually at the College on the day when he swore he was present at the Council of Jesuits in London (April 24, 1678). In proof of this, eight of the boys were brought over to give evidence; their names were William Parry,—Doddington, Daniel Gifford, Thomas Palmer,—Cox, Thomas Billing, Christopher Townley, and Henry Fall. The following extracts from their evidence throw light on the domestic life of the College.

"*Chief Justice Scroggs:* Young man, in what quality were you there?

Parry: I was a student there—a Poet.

Scroggs: When did you see Mr. Oates?

Fall: I saw him in my Syntax, and now I am in Poetry.

Scroggs: When did *you* see Master Oates?

Palmer: On the first day of May. . . . Master Oates and several other boys played at ninepins in the afternoon; I saw them.

Scroggs: Why, you did not count Master Oates a boy, did you?

Palmer: He was none of the religious; he sat indeed at a table by himself, but he went to school with the boys, and we called all the scholars boys."

The following incident is too graphic to be omitted :

"*Billing :* I was walking with him (Oates) a little while. Dick Blunt and Henry Howard were playing one with another, throwing stones at one another's shins, at which he was displeased, and said if they would not be quiet he would go and tell the Rector. Howard was hasty, and spoke angrily to him, and said if *he* would not be quiet he would beat him. But Mr. Oates persisting and daring of him—says he 'What, do you dare me?' and comes up to him, and throws up Mr. Oates his heels. With that, Mr. Oates looked very fretfully upon him, and withdrew himself into the Infirmary, as we thought to speak to the Rector."*

St. Omers, indeed, assumed an eminently public character, and the minds of Protestant Englishmen were much occupied with its doings. The apostate James Wadsworth, who was an inmate of the College for four years, gives a long account of the life there in his "English-Spanish Pilgrim."

Lewis Owen, too, in 1626, published his "Running Register," a violent and exaggerated account of the "English Colledges, Seminaries, and Cloysters in all forraine parts," in which the first place is assigned to St. Omers. Dramatic literature, also, from time

* It would seem, and we cannot pretend to regret it, that this detestable spy and perjurer came in on other occasions for rough usage at the hands of his young schoolfellows. In the trial of Oates under James II. one of the boys describing some mid-Lent festivities says:—"Mr. Oates was amongst them, and I was one of them that broke a Pan about his head for Recreation."

to time takes notice of it. Thus in Massinger's play "The Fatal Dowry," we have evidence that a St. Omers boy home for the holidays was a sufficiently familiar object, and we learn that his clothes were not in accordance with the dictates of London fashion.

"*Novall junior:* Oh, fie upon him, how he wears his clothes! as if he had come this Christmas from St. Omers, to see his friends, and return after Twelfthtide."

Living under the ban of its country's laws, the College could not be expected to produce many men who should make their mark in history, save as champions of the proscribed faith. Of these it has a goodly list to show. Nineteen, at least, of its students shed their blood upon the scaffold, or died of their hardships in prison. The Venerable Thomas Garnet S.J. heads the list. He is said to have been the first boy at St. Omers, and he was hanged at Tyburn in 1608. Others too numerous to compute suffered in person or property under the penal laws. Still there were not a few who in other ways achieved distinction. Of these was Sir Henry Gage, who, during the Civil War, was governor of Oxford for the king, a man in whose death, as Clarendon assures us, his Majesty's cause sustained, in truth, a great loss. He it was, who, when a hint was given him by his royal master that he was accused of giving bad example by attending Catholic service made answer "that he had never dissembled his

religion, nor never would ; but that he had been so wary in the exercise of it, that he knew there could be no witness produced who had ever seen him at Mass in Oxford, though he heard Mass every day." It may be mentioned here incidentally that in the following century another member of this family, Father John Gage, introduced to England the plum which was named after him the "greengage."

The times of the last Stuarts naturally afforded more occasion than others for activity. It was a St. Omers man, Father Emmanuel Lobb, who received into the Church the Duke of York, afterwards King James II. Another St. Omers man, the celebrated Edward Petre, was the confessor of the same prince; while a third, Father Lewis de Sabran, was appointed chaplain to the infant Prince of Wales, known to history as the Old Pretender. Other distinguished alumni were William Habington, the author of "Castara," also James Alban Gibbes, who, besides achieving great reputation as a physician, was accounted quite the wonder of his age for the elegance of his Latin verse. He was named Poet Laureate by the Emperor Leopold, who bestowed upon him a very beautiful medal and gold chain. Moreover, the University of Oxford, waiving religious prejudice for the nonce, conferred upon him the honorary degree of M.D., an almost unheard-of distinction for an Englishman who remained all his life a staunch and fervent Catholic.

Gibbes was so flattered that he presented to the University the chain and medal given him by the Emperor. He always retained a grateful memory of the College where he had first acquired his skill in Latin versification, and he bequeathed

"to the Sodality of that place (St. Omers), in other words to the Blessed Virgin, having once been a Sodalist there, a precious diamond, weighing about eleven grains, in a ring of gold, enamelled, to be placed in the bosom of the Madonna, in a little glass case. He bequeaths also to the Madonna the imperial medal with the little gold chain that he always wears on his breast, which is a *fac-simile* of the original chain and medal which he sent as a present to the University of Oxford, with a diploma relating to it."

The College has also the somewhat dubious honour of having produced the first man who was so bold as to render Shakespeare into French, and who being himself a Frenchman, perpetrated the notorious translation of "Love's last shift" as "La derniere Chemise de l'Amour."

The students of St. Omers seem to have been encouraged in a taste for the drama. John Caryll, the dramatic writer, known, as Lord Caryll, and a diplomatist at the court of James II., was a St. Omers boy. Accordingly we find that dramatic entertainments have always been a very marked feature of Stonyhurst life, having times and seasons set apart for its service quite as solemnly as those devoted to examinations or "academies." This is not the result of accident, such exercises having been

deliberately fostered as part of the educational system of St. Omers, as Father Hoskins, one of its chroniclers, in describing that College tells us: "A neat domestic theatre served for their diversion, or to teach them a genteel way of behaving and carriage, and to brake them of that Bashfulness, so natural to ye English." As a writer in the *Athenæum* of November 24, 1894, says in this connection,

> "The boys carried with them from place to place their own habits, and many a familiar custom or phrase at Stonyhurst finds its explanation in the life at St. Omers. Some of their exploits the boys commemorated in their theatrical exhibitions. The drama was always with them, although its fashions changed. In 1614 the boys acted a Passion play, and in course of time they have passed from solemn classical tragedies to comedy and farce."

It will not be out of place to close this chapter with some account of the order of the day as followed at St. Omers. We have a graphic, if somewhat ill-natured description of the College life, from the pen of James Wadsworth in his "English-Spanish Pilgrim," already mentioned, which was published in 1630. He tells us how on arrival he was dressed in the regulation College garb, which we described above, and was then handed over to the "Prefect," who appointed him a study and a chamber in the dormitory, and next morning he "was promoted to the first form called 'the Figures.'"

The *personnel* of the house he thus describes:

"After the Rector and the Minister come the Prefects which are overseers of the schools. The first of these was Father Robert Drury, who had his sermon knocked out of his head with his brains at Blackfriars.* The other, Father Thunder, who appoints chambers and studies, keeps hours of study and recreation, and exercises many of his claps upon their breeches. The third is Father Darcy, Prefect of the *Sodalitium Beatæ Mariæ*, and the refectory. Then Father John Flood, who is their champion to answer and write against the Protestants in England, and is likewise ghostly Father to the students; and Father Baker, Bursar of the College who keeps the bag and provides necessaries. Besides, the five Masters of the schools, Father Adrian, or 'Tush,' which the scholars called him from his own mouth, Father Lacy, the Reader of Poetry and Master of Syntax, Father Henry Bentley and Father John Compton, of Grammar, and Father John Crater, of the Figures, and Father Wilson, overseer of the print-house; and besides, the porter, who is the Lord Montague's brother, the bursar, brewer, tailor, butler, baker, apothecary, shoemaker, master of the infirmary who overlooks the sick, the clerk and cook, which are all lay-brothers."

The number of students he says was about one hundred and twenty.

The following is the order of the day, with his comments thereon.

"Every morning the fifth hour summons them up. The first half is bestowed in making up themselves and their beds. The place where they sleep is called a dormitory, which contains three long galleries topping the house; each of these is furnished with some fifty beds, distanced only

* For a notice of Fr. Drury's death, thus brutally referred to, see Fr. Morris' "Troubles of our Catholic Forefathers," i. 201.

by a partition of boards. The next half-hour the Chapel doth challenge their attendance, the Mass, their devotion, whosoever is absent shall be sure to have the unwelcome presence of Father Thunder. At six they all go to study in a large hall under the first gallery, where according to order each takes his seat, where they study for one hour, and in the midst walks Father Thunder, and sees they all keep silence and be diligent at their books. All are bound to be there without budging. At seven, which is their hour of breakfast, they go down two by two with their books under their arms, and first those in Rhetoric, into the refectory, where every one hath for his part a piece of bread and butter, and beer as pleaseth him. The loss of this breakfast is their punishment whose names have been given up to the Prefect for having spoken English the day before. From seven and a half until nine and better, they are exercised in repeating and showing what composures they have made; after which time the Prefects and Masters leave the schools and the students of the three under-schools go up to those of the upper which read them Greek till ten, at which hour every one betakes himself to his study until eleven, as in the morning before; then to dinner. After they have ranged themselves awhile, the Rector and Fathers enter. The elder says grace himself or ordains another, which being done he placeth himself at the upper end of the table, the others in their order. All this time the students' mouths are shut, not from eating but speaking, bestowing their ears upon six other of their companions, disputing three against three in two pews, one overthwart the other, of such things as may rather help digestion to the Fathers than benefit their own understandings, as whether their Paternities had better eat flesh or fish, drink wine or beer, and this dispute begins and ends with their dinner.

"Now let us come to the Collegiates or students and their diet. First they are served in by seven of their own rank, weekly and in course, and according to seniority

each man hath first brought him a mess of broth which is the antepast, afterwards half a pound of beef which they call their portion, after, an apple or piece of cheese for their postpast, bread and beer as they call for it. When they have ended their meal, the Rector enjoins silence to the disputants, and then, rising from the table himself, stands and says grace, which said, the students first go out one by one, each making his reverence hat in hand to the Rector. Next after, himself goes forth to hear them play their music, which is in a great hall over the refectory. Thence until one of the clock they recreate themselves in the garden, then each man to his study which is until two, then again to the schools, so until four and a half (as in the morning) at their Greek and Latin exercises; then again at their studies until six, which is supper-time, and in the same manner spent as dinner, saving that six others go into the pews, and after some short disputations, one of the side reads the Latin Martyrology, and another after him the English which contains the legends of our English martyrs, and traitors together, sometimes two in one day. The students hear out the relation with admiring, and cap in hand to the memory of Campion, Garnet, Thomas Becket, and More. After this until seven and a half music, until eight they recreate themselves together, thence to their studies again until half an hour be past, so to their Litanies, and to provide themselves to bed; but before they do it for the most part they demand on their knees all the Prefect's blessings, otherwise they take not themselves blest. Then while they are disrobing themselves, one amongst them reads them some miracle or new book until sleep close up all and Fr. Thunder's noise awake them in the morning.

" Discipline is here enough, were it well bestowed. Thus they pass their days and years, save Tuesdays and Thursdays, when on the afternoons they are licensed to the recreation of the open fields, in this wise: dinner ended, we march forth of the College by two and two, Father

Thunder himself carrying up the rear, until we are distant about a mile from the town, where we walk or play at ball or bowls or other such games, till the clock and our stomachs strike supper time, whence repairing to the College, roast mutton is our provision, being not ordinary."

He next describes the Sunday at St. Omers, and here we notice an entire absence of the usual scurrilous comments. This is strange in a man whom Sanderson thus describes ("Reign and Death of King James," year 1620, p. 491): "A renegade proselyte turncoat, of any religion and every trade, now living (1655) a common hackney to the basest catchpole bayliffs." Possibly the calm of those peaceful Sundays at St. Omers came back to him and a certain feeling of reverence in treading upon holy ground. He says:

"Now let us touch Sabbath affairs, unto which on Saturday in the afternoon from four to six, and after supper till eight all the students confess themselves to their ghostly Father above named. On Sunday morning at six of the clock they hie to their studies where they read sacred letters until seven, from thence to the chapel and Congregation of our Lady, which is kept in one of the schools, Father Darcy aforesaid being Prefect of that place, where, in a chair, he exhorts all to the honour of the Virgin Mary, declaring to them her great power and miracles. All the schools are not admitted hereunto, but those only whom the Prefect and his twelve Consultors approve of, which twelve Consultors are ordinarily termed his White Boys.

"On this manner each Sunday, betwixt seven and eight they spend their time, and they all go to Mass and receive the Communion; thence to breakfast, after to study, when, as before, they busy themselves in reading Divine stories

till dinner. Anon after dinner to their church, where they sing Vespers and Litanies to our Lady for England's conversion, having written on their church and college doors in great golden letters, '*Jesu, Jesu, converte Angliam, fiat, fiat.*'"

I have quoted thus at length the above description, for it cannot fail to interest Stonyhurst men when they see their familiar customs thus pictured to the life, as though no centuries had rolled between. Few documents could so well establish the continuity of Stonyhurst with St. Omers as the "English-Spanish Pilgrim," written with far different intentions by James Wadsworth.

CHAPTER III

THE MIGRATIONS OF THE COLLEGE

ALTHOUGH the College had existed at St. Omers for more than a century and a half, this was not destined to be its final resting-place, and very shortly after the supreme mark of royal favour mentioned at the end of the first chapter, events occurred which drove it to undertake the first of the remarkable series of migrations that have been forced upon it.

In 1762, the Parliament of Paris had set its hand to destroy the Society of Jesus throughout France, and St. Omers was doomed, together with the other Jesuit establishments. The Fathers were to be expelled, and their property and pupils delivered over

into other hands. The College authorities, having information of this design, resolved to frustrate it by the bold measure of transporting their establishment bodily beyond the Parliament's reach, across the frontier of France. The city of Bruges, in the Austrian Netherlands, was selected for an asylum. Secrecy and promptitude were alike necessary. Accordingly, many of the College valuables were quietly sent off to safer quarters; and while preparations were made for the removal of the persons composing the College, no one in the town, nor the boys themselves within the walls, received any hint of what was coming. When news arrived that the French authorities were about to proceed to action, the boys were suddenly called together on August the 9th and told of the state of affairs—that their masters were about to be banished—and were asked if they would accompany them. All answered that they would; whereupon they were ordered to get ready at once, taking no more with them than they could easily carry without attracting notice, and to go out as if for a walk in the country. On the first day the younger boys were despatched to the number of fifty-two, the rest following on subsequent days. Meanwhile, to cover the retreat, appearances were kept up in the house as usual, the ordinary supply of provisions being daily brought in, so that about ninety had been smuggled away before any suspicion of their absence got abroad. The fugitives, having

got clear of the town, found awaiting them, on the road, waggons lined with mattresses, and on the Dunkirk Canal, a pleasure-barge, described by Fr. Hoskins as a "coach d'eau." After some difficulties with the custom-house, they safely crossed the frontier, and on the 11th of August the first detachment reached Bruges. Father Reeve, who led the party, thus graphically describes their arrival:

"The way was long, the day had been very fatiguing, the weary horses moved on but slowly; it was nine o'clock before we reached the town. The gates were shut; we were to wait the tedious ceremony of their opening. It was pitch dark, and we had the whole length of an extensive town to traverse; it was ten o'clock before we came to the destined spot. Sleep and fatigue had closed the eyes of half of our young travellers; they were then to be roused, and set upon their feet to enter their new habitation, where they expected to meet with comfort and repose. By the glimmering light of a farthing candle, they were conducted into a naked room, where not so much as a chair was provided to sit upon. In the middle stood a table made of rough boards, and on each side a temporary bench which fell to the ground the moment it was sat upon. Three roasted legs of mutton were immediately set upon the table, but neither knife nor fork nor plate had been thought of. The Fleming who produced the meat had luckily brought his great knife along with him, else the mutton might have remained untouched. Slices of bread and meat were cut and given to the boys, who with fingers and teeth managed as best they could. This ceremony was soon over. From thence they were shown into an adjoining room, where they found mattresses with straw placed in a double row upon the floor. Here, without sheet or blanket, they were to take their repose pell-mell together. This,

after all their fatigues, was the accommodation they met with on the evening of their arrival at Bruges, the 18th of August, 1762."

During these trials the boys appear fully to have sustained the character which had been given them. Father Reeve says :

"No murmur or complaint was heard ; they submitted to the present inconveniences with wonderful gentleness, and bore the hardships of their comfortless state with singular tractability ; ready to share in every difficulty which they saw their guardians and teachers undergo."

Starting, as has been said, in successive parties, every one of the students successfully reached Bruges. The parents being informed of the strange step which had been taken, highly approved it, and not a single boy was withdrawn in consequence. Thus the College of St. Omers was bodily transplanted to Bruges.

At first, it was necessary to lodge a number in the principal inns of the place—the "d'Argille," the "Fleur de Bled,"* and the "Hotel de Commerce." Soon, more permanent provision for the establishment had to be made, for which not only had a suitable dwelling to be found, but the sanction of the Austrian Government to be obtained. The first requisite was speedily secured. There was, in the

* "Thus dreamed I, as by night I lay
At Bruges, in the 'Fleur de Blé.'"
—LONGFELLOW.

High Street, a large building variously known as "Le Gouvernement" or "Het huis der Zeven Torens" (House of the Seven Towers), described as "a great and noble structure," in which the King of France had lodged when last campaigning in Flanders. This was purchased, and at once fitted for its new occupants, so that by the 20th of September it was possible to begin school work; and as the migration had fallen upon the midsummer holidays, things proceeded in their natural order, as if nothing had occurred in the way of interruption.

The next thing to be done was to obtain the sanction of the Imperial Government. To this end a petition was addressed to Maria Theresa, and graciously received. The Empress-Queen granted a charter constituting the establishment as a College, thus adding one more to the list of its royal patrons.

Of the Bruges period of our College history we have fewer particulars than of any other, which is not wonderful, when the storm in which it closed is considered. A fragment of Latin verse that has chanced to survive tells us that the old stables of the new dwelling were used for a study place, and that the numerous rats they harboured made great ravages among the boys' books. We also know that amongst the students there was one whose name in a most remarkable degree binds us to them, Thomas Weld, who a few years later placed his mansion of Stonyhurst at the disposal of the exiles from Liege. Of

the Little College, we are told that it was advanced to a degree of neatness and elegance, neither known at St. Omers nor imitated at Liege, and, as one account implies, billiard tables were there introduced. It was long before Stonyhurst was so advanced.

It would appear that in its migration the College had lost none of its old capacity for overcoming difficulties and making its way in their teeth. In a short time it appeared feasible to proceed to the construction of a more commodious building expressly designed for the purpose it was to serve. Accordingly land was bought, about the site of the present railway station, several houses being purchased, notably "*Het huis den Bouten Os*," and plans were prepared. But before further progress was made, the College was overwhelmed by the most terrible calamity in its varied experience, one which, as it appeared, must inevitably close its career for ever.

The Bourbon Sovereigns had banded themselves together against the Society of Jesus, and, not satisfied with the expulsion of its members from their several dominions, used every influence to extort from the Pope a decree suppressing the Order throughout the world. At length they prevailed. On August 16, 1773, Clement XIV. issued the required Brief. The Society was suppressed, its members released from their vows, and its property sequestrated, while the authorities of the various

States of Christendom were directed to see to the execution of what had been thus decreed.

Such a task the Austrian government in Flanders gladly undertook, and set about it in the most high-handed manner. They burst into the English colleges on September 20, and formally seized them by a commission, the inmates being told to hold themselves as prisoners within the buildings, while seals were set on the doors, and a Flemish priest was introduced as president of the establishment, the ex-Jesuits being informed that their pupils were exempted from their control. Then followed three weeks of legal interrogatories and vigorous searchings, with a view of discovering concealed treasures, for it was known how the vigilance of the French authorities had been foiled at St. Omers. Finding little or nothing, they tore up the floors, probed the walls, and reduced everything to ruin and confusion.

Meanwhile, like the St. Omers authorities before them, they had no desire to get rid of the boys, but, on the contrary, earnestly wished to keep them in the town, and therefore to continue the College under new directors. They accordingly invited, and indeed compelled, the English Dominicans of Bornheim, much against their will, to undertake the task, and informed the boys that they were to place themselves under the control of their new masters. But they had reckoned without their guests. It has

been said that the link in the chain of continuity is at this point the most difficult to recognise, but it is equally true that it is far the most interesting and remarkable of all. At St. Omers it had been the prudence and energy of superiors that saved the College; afterwards at Liege the mere force of circumstances dictated the course to be taken; but that the College of Bruges survived in any form was wholly due to the spirit displayed by the boys. Deprived of their masters, and delivered defenceless into the power of a foreign soldiery, they showed in no doubtful fashion of what stuff they were made, and utterly refused to be thus arbitrarily consigned to new and unknown guardians. They broke at once into open revolt, declaring that they would obey none but those to whom their parents had committed them. It was on October 14 that the members of the community were called together about nightfall, taken into custody, and removed under a guard to various places of confinement. When the news of this arrest became known the boys were in the Study Place, as we learn from a drama written subsequently at Liege:

"*Scroope:* On that night—our masters torn away
By treachery unforeseen, ourselves hemmed in
On every side, and every door and passage
Guarded by sturdy sentinels with bayonets fixed,
While we pursued in peace the Muses' song,
Our evening tasks—'twas like a city
Taken by storm and given to spoil and plunder

And we poor wretches, like abandoned slaves,
Sold to new lords.
Anderton : But we had British hearts
And nobly scorned the yoke they would impose
Against our freedom and our parents' orders :
And God has crowned our labours with success."

Immediately, amid a scene of wild confusion, they rushed through the house, and thronging to the door, demanded to be allowed to leave the place. They were met by the military and summarily forced back. A considerable number, "not less than forty," employing obvious school-boy tactics, broke out by windows and escaped to the town, where they were kindly received and protected by the inhabitants, who could not but admire the courage and determination they displayed. Those who could not succeed in this relieved their feelings by destroying all the furniture they came across. Some engaged in combats with their jailers; and one who had struck a soldier was dragged off through the streets to the public prison. Presently they were forced back at the point of the bayonet to the dormitory and told to go to bed. But the soldiers had yet to learn that you may send a school-boy to bed, but you can't make him sleep. And so the dormitory became the theatre of uproar and confusion, till, in despair, the ignominious expedient was adopted of bringing from prison the rector, Father Angier, and the first prefect, Father Richard Morgan, whose

arrival at once quieted the tumult. When all was still, the fathers were sent back to their confinement, and straightway the confusion was worse confounded than before.

Next morning the Dominicans were introduced, but their appearance did nothing to establish order, the boys loudly declaring that they would submit to none but those to whose charge their parents had consigned them. Utterly at a loss how to deal with such extraordinary creatures, the authorities next tried the experiment of bringing in members of a lay community who had been employed in mad-houses and houses of correction. Moreover, the soldiers were still quartered in the house, and several boys who came into collision with them were taken off to prison. But all was in vain. The rebels remained obstinately contumacious. Parents began to arrive from England to claim their sons; others were liberated on the application of friends in the town. Moreover, the magistrates solemnly protested against the proceedings. The days of the school under the new *régime* were few and evil, and its numbers dwindled away till, accepting the inevitable, the authorities relieved the Dominicans of their thankless task and closed the establishment.

This catastrophe appeared to be final; in fact, the Pope's suppression of the Society seemed to put out of the question any survival at all. It is, in the circumstances, most wonderful that from such a wreck

HODDER FROM ACROSS THE RIVER

there were preserved fragments enough to carry on the life and spirit of the College to future times.

The English Jesuits had founded at Liege in 1616, a theological and philosophical seminary for students of their own order, which had continued to flourish there uninterruptedly ever since. The decree of suppression affected it, of course, as much as any other institution belonging to the Society, but in its case the effect of this decree was tempered by the hand which had to execute it. Liege was a prince-bishopric, ecclesiastical and civil power being in the same hands, and Mgr. Welbruck, who at that time occupied the See, was a warm friend of the English community. Therefore, although, as he was bound to do, he formally executed his commission—announcing the suppression, freeing the religious from their vows, and taking the house and property into his own hands—he made no attempt to disturb the inmates, but left them to reside in their old house and after their own fashion, presently appointing the ex-rector, Fr. John Howard, to be their president or director under his authority, and bidding them to carry on their work as before, for the benefit of the English mission. He even at a later period obtained a Brief from Pius VI. in favour of the establishment thus constituted. This being so, the inhabitants of the College naturally regarded themselves as miraculously preserved to carry on the seeds of their old Order to better days,

and endeavoured still to mould their life on the model to which they had so long been accustomed.

The news of this unexpected survival soon spread, reaching in due course the less fortunate company of exiles from Bruges. The younger members of the Community were not long detained under arrest —though the Superiors were kept for many months —and, being dismissed, with a scanty pittance to take them home, they turned their faces towards the asylum thus providentially offered. But it was not only they who did so : many of the boys too made their way in the same direction, hoping to be able to continue their studies at Liege, and under their old masters. From the daybook of the College we learn some particulars of the arrival of these pilgrims. On October 27 seven came in, then parties of two, three, or more. Presently we hear of English boys "flocking" thither : some, who had in the first instance returned to England, now, on hearing of what was doing, coming back to rejoin their companions. It was determined to accede to their desire, and accordingly on November 4 schools were opened, a formal sanction being presently obtained from Mgr. Welbruck, who conferred on the new school the title of the English Academy. As Bruges had begun its work where St. Omers had dropped it, so did Liege take up that of Bruges, just as if schools were being resumed after the holidays. We find old masters "taking up" their classes in

the usual fashion, from Poetry to Rhetoric, and from Grammar to Syntax. Fr. Richard Morgan is again first prefect, and his fellow prefects are the same as at Bruges, while Father Plowden is prefect of the Sodality. With the influx from Bruges is also introduced into the language of Liege the name *Blandyke*, which previously had been unknown there.

The boys who took the lead in the events which connect Bruges and Liege, and who are introduced into the drama already mentioned, were Hugh, afterwards Lord, Clifford, William Anderton, Walter Stephen Tempest, Simon Thomas Scroope, of Danby, and Thomas Bedingfield.

In its new form the College once more exhibited its striking power of recovering itself after what might appear crushing calamities. Within three years after the Bruges catastrophe, its scholars numbered 150, and it is evident from the tolerably full records which we possess that these were drawn from much the same sources as of old. Pleasantly situated on the outskirts of the town, with a fair garden rising in its rear, and a picturesque hilly country around watered by the stately Meuse, their new abode seems to have contrasted most favourably, in the eyes of the newcomers, with the flat and humid district they had left. It is, indeed, abundantly evident that Liege endeared itself much to those who knew it, and its memory was long and affectionately cherished.

The building stands much as it did, though some portions represented in old prints have disappeared, and it is now used as a hospital, still designated "Hôpital Civil des Anglais," while hard by are the "Rue des Jésuites Anglais" and the "Rue Ste Walburge." The garden has been allowed to run utterly wild, the walls and numerous summer-houses being ruinous or demolished, and the ponds have run dry. Here and there, however, a few garden flowers still struggle up amid the wilderness, and some fruit trees, once carefully trained, straggling over the remaining walls, continue to bear a little fruit.

The "Blandyke" was at Chevremont, a few miles away, in a particularly beautiful situation. Adjacent to it is a farm still known as "La ferme Anglaise," and a little farther off a chapel, now a noted shrine of pilgrimage, bearing over the altar the inscription, "S. Maria ora pro Anglia," with the date 1688.

In one particular the establishment differed notably from its predecessors. Though in it the English element vastly predominated, it was not always exclusively English, there being an adjunct, the "Anglo-Gallic School," intended apparently to enable foreigners to learn English. Of this, however, we hear only once, and then as numbering about seven. A few foreign names also appear at Liege in the lists of the ordinary classes, especially in later days, the sons of French *émigrés*.

At Liege too—so far as we have information—"Philosophers" first appear as part of the College. St. Omers and Bruges had been schools only, but here the seminary for theological and philosophical students was, as has been seen, the principal part of the establishment, and on this was naturally grafted a small body of "Secular Philosophers." These seem to have numbered only three or four, but were undoubtedly the precursors of our present College course.

The times which immediately followed the new institution appear to have been singularly tranquil, in spite of the violence and peril which attended their beginning. But though the days of its sojourn were to be more than those of Bruges, Liege was destined to be for the College but a temporary halting-place, not a permanent home; and the Great Revolution, which so profoundly altered all the conditions of European society, not only compelled another emigration, but forced upon the institution a momentous change more vital than any it had yet contemplated, and fraught with consequences no less salutary than important.

An essential feature of its existence had hitherto been, as is evident, its situation abroad; and the last place which was thought of as a home was England itself. But, since 1592, times had vastly changed in Britain, and in the new order of things which had arisen it would have been impossible for

an establishment placed beyond the seas to have long maintained that hold which the necessities of the penal days had given it on the Catholics of its native land. It is clear, however, that if the well-loved asylum at Liege had been left to them, the College authorities would have been very slow to recognise the changed requirements of the case; and it is far from improbable that, left in peace, they would have allowed it to continue where it was, getting gradually more and more out of touch with English life, and sinking into a period of decadence which would surely have led to total extinction. Such a course would have been but natural, for most unusual sagacity would have been required to recognise at the right moment a necessity thus arising, and exceptional resolution, to abandon a still flourishing establishment for a new and untried enterprise.

But what could scarcely have been done in peace was forced on them by war. In 1794, not for the first time, the revolutionary armies approached Liege, and they came this time with the avowed intention of vindicating their principles to the utmost, especially by showing no mercy to their worst foes, the English, the adherents of him whom they had proclaimed the enemy of the human race, the monster Pitt. In the month of July, after a long period of conflicting rumours and divided counsels, it had become evident that the only hope of safety for the College lay in flight, and that nowhere but in England would it be

safe.* On the 14th accordingly the movement was begun. More time was granted to the fugitives than in the case of either of the two former migrations, but yet their difficulties were not slight. Liege was thronged with the beaten remnants of the allied armies, whose retreat it was that made the position untenable; and the soldiery, as a matter of course, seized for their own use whatever was of service for transport. Luckily, the most valuable portions of the library had been previously sent away, and boats had been secured, but it was impossible to obtain the services of more than one horse to convey goods to them. Even this solitary animal was repeatedly seized by the military and pressed into their own service, but was each time recovered by the agency of a former pupil, O'Shee by name, who was acting as aide-de-camp to the commander-in-chief, the Prince of Wurtemburg. When the boats were loaded a fresh difficulty arose, for they were found to be hopelessly aground, and a great part of the cargo had to be put on shore and abandoned, being, however, there and then put up for auction, and realising a handsome sum.

The voyage now began down the Meuse, but presently was almost terminated by a pontoon bridge which the retreating army was throwing across the river. By great exertions a passage was

* An attempt had been made, luckily without success, to find a refuge in Bavaria.

effected before this was complete. Then one of the boats began to leak badly, but luckily the party fell in with a French emigrant, the Count d'Agrain, whose son had been at the College, and who shared his vessel with them. The hardships of the journey, and, the rough and ready food they had to put up with, also told upon the wanderers; the weather broke up, there were difficulties on account of their want of passports, and when they reached St. Andries, having to exchange their boats for more seaworthy craft, they were terribly victimised by a Dutch Jew, who made them pay for one which it was impossible to use; and for that hired in its place they afterwards found to their satisfaction that they had paid thrice what they ought. Finally, however, Rotterdam was reached on the 3rd, the Feast of St. Ignatius, and the party rejoiced to celebrate his day in some sort of repose.

Several days were spent in making arrangements for their passage, and when these were completed, the wind being unfavourable for a start, the vessel that was to convey the homeward-bound exiles was detained for a considerable period. On August 10, however, the *John of Yarmouth*, Captain Scott, put to sea, and having learned, from a cutter which they spoke, the news of the death of Robespierre, and heard the sound of guns from the English coast which were supposed to be firing in joy at the intelligence but which proved to be in honour of

the birthday of the Prince of Wales, the travellers on the 13th arrived at Harwich. There, Fathers Marmaduke Stone and Charles Wright, the President and Procurator of Liege, left the ship and proceeded to London, where they were met by the eldest son of Mr. Thomas Weld of Lulworth, one of the scholars of the Bruges period, whom they accompanied into Dorsetshire. Once more the spirit of loyalty amongst the pupils of the College, which had already done so much to preserve it, stood the Fathers in good stead, for Mr. Weld made an offer to his old preceptors of his Lancashire estate and mansion of Stonyhurst, which was most gratefully accepted. Word was accordingly sent to the main body of the fugitives to shape their course thither. Arriving at Hull on Monday, August 25, they were kindly received by Sir John Swinborne the Governor. Thence they proceeded by water to Selby and Skipton, and on foot to Clitheroe, a walk of some eighteen miles. By this time, as Fr. Laurenson, one of the chief figures in this exodus, tells us, "the children" were so exhausted that they sat down to rest on every doorstep, "perfectly indifferent to the stare and surprise of the inhabitants that surrounded them."

It cannot be said that the astonishment of the good burghers was unnatural, for the pilgrims must have presented a strange appearance, in their old Liege uniforms, worn and disordered with their

various wanderings, and their shoes in so bad a plight that George Lambert Clifford, as he himself related, finding the soles of his to have parted from the upper leathers, fastened them with string, like sandals, to the soles of his feet.

What next happened, and in what manner the historical arrival of the party at Stonyhurst actually took place, is by no means easy to detail, so conflicting is the evidence to hand. In spite of the pleasing tradition that the first boy, after a hard race, effected his entrance by the window while his companion was ringing the bell, we prefer to trust Clifford's own narrative, who, stating that from Skipton he walked "on foot through Clitheroe to Stonyhurst," and saying nothing of any struggle to be first, seems to imply that there was no door in the front porch, or at least none that required to be opened, for he speaks of himself as at once finding his way into the court, and up the flight of stone steps which faced him as he entered. The door at the top was closed and would not open, but looked as though it could be forced; wherefore, with a piece of iron which he found lying about, he set to work, and it straightway fell bodily inwards and disclosed to him the Great Hall, destined thenceforth to become the boys' refectory.

Thus much, therefore, we must be content to know, that the first boy made his entrance in burglarious fashion, his comrades presently arriving

in his wake; that in spite of their fatigues and hardships the wanderers celebrated what they felt to be an historical event by singing the Te Deum in thanksgiving for their happy arrival; and that from that day, August 29, 1794, dates the establishment on English soil of the College henceforth to be known as Stonyhurst.

CHAPTER IV

STONYHURST IN THE EARLY DAYS

THE muster-roll of the first pioneers who assisted at the new foundation has been bequeathed to us by various hands: the following are its particulars, according to the style and nomenclature of the period. Mr. Stone and Mr. Wright arrived at Stonyhurst, August 27, 1794, with Mr. Thomas Weld, jun., the future Cardinal, who was commissioned by his father to put the new owners in possession. Mr. Notley Young arrived the same day; Mr. Semmes and Mr. Ellerker,

August 28; Mr. Kemper, with "Juniors" and scholars, August 29.

The "Juniors" (or Scholastics) were four in number: Walter Clifford, Charles Brooke, Thomas Collingridge, and Joseph Tate.

The "scholars" (or boys) were the following: George Lambert Clifford, Benjamin Faucon, Louis Jeanson, Charles Croeser, John Cassaux, Charles Claybrooke, Augustus Claybrooke, Stephen Clothier, Thomas Lorimer, Augustine Lapotherie, John Reeve, Philip Walsh.

These twelve were afterwards known as the Twelve Apostles, "of whom," says Clifford, "I was denominated Peter."

A large proportion of the band were French, for English boys had naturally taken the opportunity of their return to the country to visit their homes; while, on the other hand, since the beginning of the revolutionary troubles in France, the doors of the Liege Academy had been open to the children of *émigrés*, and these, of course, had no homes to go to.

Several of the boys were quite young, and the day's adventures must have tried them severely, for Clothier, Croeser, and Cassaux had just finished "Rudiments," and Lorimer "Figures." The result was an incident at the close of this eventful day which must not be omitted, illustrating, as it does with singular vividness, the worn and weary plight

in which the first comers arrived. Before going to bed they assembled for night prayers, and, there being no suitable accommodation in the room where they met, knelt one behind the other along the wall, Clifford, who tells the story, acting as monitor and "keeping the door." Those in front of him, heavy with sleep, sidling and lolling to and fro, were evidently not attentive to the duty in hand; whereupon he, with an excessive zeal thoroughly characteristic of a boy in authority, by way of rousing the nearest, gave him a push, with the not unnatural result that, falling helplessly forward, he threw the whole line to the floor, one over another, like a pack of cards.

When the settlers turned to examine the premises which had come into their hands, they found abundant traces of neglect, for the house for forty years had been but seldom visited by its owners, and never used as a residence. Here, again, Clifford supplies us with interesting particulars, in his relation as to what followed after the falling in of the door which we have seen him force. He rambled about the house, which he found so dismal and dark with the accumulated dust and cobwebs of forty years that there was little or nothing to induce him to remain inside. In parts the building was roofless, and altogether so dilapidated that the greater portion was uninhabitable—indeed, all save a few outbuildings near the bottom of the refectory,

"OLD COLLEGE OF THE EAGLE TOWERS

which we shall presently describe. At length he made his way to the roof between the towers. And here we will leave him for the present, and briefly recall what were the buildings and surroundings of Stonyhurst Hall in August 1794.

Starting from the infirmary side of the towers the line of building stretched round the west and south sides of the quadrangle, by the Philosopher's Drawing-room (later known as the "Duke's Rooms"), the "Bayley Room," the "Long Room," and another large room, now no longer existing, which projected at right angles to the south and was called the "Great Drawing-room." The whole concluded with what is now the refectory, which was, however, shorter than at present, so that the building terminated almost opposite the point at which it had been begun. To the north of the towers there was nothing, and the north side of the court, now occupied by the wing containing the Arundel Library, was open on the left (as looked at from the Long Room), while to the right stood "Sparrow's Hall."* This historic structure, though of no architectural pretensions, was in many ways curious and interesting. It contained some of the most ancient portions of Stonyhurst Hall, the mansion which existed more than two centuries before Sir Richard Shireburn began to build in

* So called as the residence of Mr. Sparrow, Mr. Weld's steward.

1592, and other pieces of stonework of venerable date.

Conspicuous among these were two corbel angels, bearing emblems of the Passion, which are still to be seen, though unattached to the building, on the south side of the quadrangle. Finally, between Sparrow's Hall and the end of the refectory intervened a medley of old buildings which were not removed till 1856. Apart from these quadrangle buildings, and in a position now occupied by the Prefect of Studies' office and the adjacent rooms, stood a semi-detached pile erected by Hugh Shireburn (*c.* 1520), the grandfather of the builder of the best known and most characteristic portion of the house as we know it to-day. This building was originally in the "post and pattern style," faced with stone and furnished with sash-windows by Mary, Duchess of Norfolk, the last of the Shireburns, who resided at Stonyhurst from 1732–1754 and at her death bequeathed the whole estate to the Welds of Lulworth, on whom the succession now devolved through Elizabeth Shireburn, sister of Sir Nicholas. To the south of these stretched the gardens, laid out in the Dutch style then so much in vogue, by the Duchess' father Sir Nicholas Shireburn, a man of great wealth. They were much larger then than now, for, besides their present area, they occupied what is now the playground. Here stood the trim yew hedges and the formal terraces which still give

them so marked a character, with labyrinths, stone flights of steps, fountains, and leaden statues, chiefly mythological in character, scattered amid the parterres. There were likewise the twin summer-houses which still remain, remarkable for grace of proportion and the eagles carved in Portland stone which surmount them. As has been implied above, the gardens ran up to the house. They were entered by a great gateway placed at the south-west corner of the building, the piers of which now stand in the front of the main entrance of the College. In the old front stretched the square-cut ponds, known in Sir Nicholas' time and long afterwards as the "Canals," and the long avenue, of which the portion between the ponds was called the "Causey," or Causeway. Beyond these was the large deerpark surrounding "the clump," and high up on the Longridge Fell stood the "Almshouses," founded by the charity of Richard Shireburn, the St. Omersboy, and completed by his son, Sir Nicholas. Such were briefly the buildings and property placed a tthe disposal of the Liege exiles in 1794 by Mr. Thomas Weld.

To return now to the first boy, whom we left looking out from the towers of the new home. Across the country he spied the deer in the park. With a superabundant vigour hardly to be looked for in the circumstances, forgetting his footsoreness he made his way to them, and had a full hour's ramble before his companions came in.

It was in the building described by him as alone habitable that a room was chosen to do duty as chapel, refectory, and playroom by turns ; and here were said the night prayers of which we have already heard.

The first thing to be done, and to be done forthwith, was to find an increase of accommodation, by putting the tumble-down old mansion in repair ; and a heavy task was thus laid on Fr. Charles Wright, the Procurator, who, with empty coffers, as they well might be after what had passed, had to repair the rotten timbers and gaping roofs. He was evidently not a man of artistic or æsthetic taste, and in the present instance sheer necessity compelled him to lay his hands on whatever materials he could find. Accordingly, he felled trees and ruthlessly melted down the greater part of the leaden statues which still adorned the house and grounds, for much lead was required to mend the roof. Remonstrances were freely raised against such an act of vandalism, to which he curtly replied, "Stuff and nonsense—I want the money."

Even when the old Shireburn house was rendered fit for use, the premises were but scanty for the purposes they were now required to serve. It must be borne in mind, as already described, how small a portion of the buildings as they now stand was then in existence.

To find quarters for all who had to be housed, the

Long Room and adjacent "Duke's Room" (the Philosopher's Drawing-room) were divided into two stories; masters being lodged beneath, in little chambers of 12 feet by 9, with a five-foot passage on one side; whilst for the "Juniors" above were sixteen still more diminutive cubicles, ranged on either side of a passage 3 feet wide. Father Kemper, the Prefect of Studies, was ill-accommodated in a small room cut off from the bread room. Father Stone, the President, had a closet in the Duchess' Rooms, and above him Father Spencer, the master of Rhetoric, an office he had held for more than twenty years, was stowed away in a garret.

What became of the boys is not so clear, for we find nothing recorded except as to the difficulty of providing them with playrooms (then and afterwards known as "truck-houses"), the ground floor of the Duchess' Rooms, Sparrow's Hall, and other places less easily identified being used for the purpose.

A graphic picture of the discomfort which had to be endured is given in a letter of a boy of the period to his parents, October 25, 1795.

"Dimensions of the fire-grate in the schoolroom: *Length*, 1 ft. $1\frac{1}{2}$ in.; *depth*, 0 ft. 8 in.; *breadth at top*, 0 ft. $6\frac{3}{8}$ in.; *breadth at bottom*, 0 ft. $3\frac{5}{8}$ in. This, consider, to warm thirty persons, in a large room, with two doors full of chinks, and the same number of windows; the floor paved with flagstones, and many other particularities peculiarly adapted to prevent the circulation of warmth."

It was not in the matter of lodging alone that the supply fell short of the demand. As has been said, the College started its course with an exchequer all but empty, and this was frequently inadequate to meet the needs of such an establishment. It is said that, although by great exertions and sacrifices a sufficient supply of food was always provided for the boys, Fr. Wright had more than once to beg pardon of the community at dinner-time for having nothing but bread to offer them. On these occasions he would add "St. Ignatius prayed too well;" referring to the saint's petition that tribulation might never be wanting to his Order, to which, as will be seen later, the little body of masters and "Juniors" still considered themselves to belong.

Out of doors, the prospect presented to the eyes of the new-comers appears to have been more cheerful. The gardens, with Sir Nicholas Shireburn's yews and statues, had not suffered so much as the buildings in the lapse of years. Of the statues, destined soon to disappear, a few particulars are recorded. In the centre of the garden-pond was one of Pegasus surmounted by Fame, with a trumpet pointing to the sky, out of which issued a perennial jet of water, brought by pipes from a reservoir on Longridge Fell. That which now occupies the same position, and is known as "Regulus," was then called "The Slave," and standing on the walk nearest the mill gave it the name of "Slave's Walk." How this

statue escaped the fate of its companions does not appear; the only other survivors, those of St. Jerome and St. Mary Magdalen, now in front of the observatory, owed their preservation, no doubt, to their sacred character.

There were more statues along the avenue. A Juno and a Diana stood on either side of the road leading up to the front door, in the centre of the present tennis-courts, while others stood between the ponds. Two stone figures had been less fortunate than those of lead, namely, the pair of couchant lions, occupying the position of the present stone gate-posts, which turned their heads at right angles to gaze up the avenue. Being much broken and disfigured, they were afterwards removed and destroyed. Long after the change had been made, the spot was still known as "The Lions."

To the right of the front, where the Infirmary stands, were the Shireburn coach-houses; and to the left, beyond the site of "Shirk," the stables and hay-loft, of which we shall hear more.

As may be supposed, some time elapsed before even provisional arrangements could be made for regular work, and it was not till Wednesday, October 22, that school began, there having been the regular *Ascensio Scholarum* on the previous day. By that time the number of boys had been more than doubled, and by Christmas nearly forty had been added to the original twelve.

For schoolboys it was of course necessary to provide a playground, and for this the gardens, then known as the "Labyrinth," were first used. As was to be expected, they were found but indifferently suited to their new functions, and before long it was determined to sacrifice a large part of them—a space of about four acres adjoining the house. The work of destruction was ruthlessly carried out, and, as Father Postlewhite tells us, "great was the labour with spade and pickaxe to root up the ornamental shrubs and demolish the parterres on which Sir Nicholas had bestowed so much pains." After this the garden became forbidden ground for the boys, and by August 1796, we find penalties denounced against those who on occasion of "good-days" got out of bounds and into the labyrinth.

The playground thus formed afforded, at first, but poor accommodation, and for several years but one match of football could be played in it at a time. Thus on occasion of a grand match, February 17, 1803, the Prefect of Studies' Journal notes "lusum est, de more, a majoribus mane, vespere a minoribus." It would seem likewise to have had no material barriers to prevent boys from breaking bounds, as we gather from a story related by Charles Waterton, in his characteristic autobiography.

"At Stonyhurst there are boundaries marked out to the students, which they are not allowed to pass; and there are prefects pacing to and fro within the lines, to prevent

any unlucky boy from straying on either side of them. Notwithstanding the vigilance of these lynx-eyed guardians, I would now and then manage to escape, and would bolt into a very extensive labyrinth of yew and holly trees, close at hand. It was the chosen place for animated nature. Birds, in particular, used to frequent the spacious enclosure, both to obtain food and to enjoy security."

For the story thus prefaced the reader must be referred to the original narrative, prefixed to the author's *Essays on Natural History*. Waterton came to Stonyhurst June 21, 1796. It was not till long afterwards that what is now known as the Old Playground was brought into the form which many still remember.

For the boys' Domestic Chapel, called as at St. Omers the "Sodality Chapel," were selected the large room, now known as the Bayley Room, and those immediately adjoining it. This room contained three pointed windows, the most conspicuous of which, opening towards the front, is said to have been brought from the now demolished chapel at Bailey Hall. This window, though of little beauty in its present condition, is obviously of much earlier date than the other two, which were soon lost to sight and presently almost to memory, in consequence of the buildings erected against the walls in which they stand. They are both now visible from the interior. From the ecclesiastical character of these, and some other features, it appears possible that this part of the house had originally been

intended for the purposes of a chapel, to which it was now put. The altar was placed at the south end, under the large window now blocked by "Shirk." From the opposite wall of the room projected a gallery or tribune, for the use of the community, to which access was obtained by a door near the Long Room. Beyond this the chapel, both narrower and much less lofty, ran back for some thirty-five feet, including the area now occupied by two rooms for guests, and the passage outside of them.

It was, however, some time before this chapel was provided, and meanwhile as the number of boys increased, it seems to have been necessary to distribute them in various quarters for prayers.

As soon as was feasible, however, in this as in other respects, the old order of things, as it had been at Liege, was resumed. We find it specially recorded that from the beginning of the year 1795, at the request of "our patron," Mr. Weld, was resumed the practice of singing the Litany of Our Lady on Saturdays, as it used to be at St. Omers.

Besides the boys there were, however, the Catholics of the neighbourhood to provide for, and for a time the one chapel served for both. In 1797 Father Wright converted the stables into a church for the people, which was used till the present one supplanted it in 1835.

In all departments provision was made for the

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various necessities of the establishment as could best be contrived, being gradually improved as time went on. We hear, for instance, that on March 6, 1796, "the scholars entered the New Refectory," by which is probably meant the old Shireburn Hall, then first got ready to receive them. In 1799 the energetic Father Wright erected the classic building known as "Shirk," * in a style of architecture which has made its demolition the constant desire of those who came after him, but so exceedingly useful that it has to the present time compelled them to spare it.

As we have seen, art for art's sake formed no part of the Procurator's creed, and accordingly soon afterwards he set up another edifice of much the same character to the north of the towers, on the site of the present library wing. As may be well understood, this second building was far more objectionable than "Shirk" itself, on account of the ludicrous contrast it presented to the beautiful wing which it was supposed to match. Mr. Weld when he first saw it, on occasion of a visit to Stonyhurst, exclaimed, "Mr. Wright must be a bold man, to set the criticism of the world at defiance."

Meanwhile the course of school life flowed on, if not quite smoothly, yet continuing uninterruptedly all the traditions of Liege. As we have seen, the opening of schools in October 1794, was in the

* This building was so named as the ordinary residence of veteran Fathers past work.

usual routine form of a natural sequel to the work of the year before, with the traditional *ascensio scholarum*. This we are told was formerly called "Knocking Day," and Mr. Edmund Waterton gives an interesting account of it as it existed in 1849.

"After Mass, the different schools, headed by their masters, return to the schoolroom they occupied in the preceding scholastic year. Presently the large bell tolls, and then the Prefect of Studies opens the door of Poetry and announces that 'Rhetoric is empty.' The Poets leave their room and 'ascend' to Rhetoric, and forthwith become Rhetoricians, with all their privileges. Then the late Poets' doorkeeper knocks at the Syntax door and sings out that 'Poetry is empty,' and so on through the different schools. The little fellows newly arrived have to wait in the gallery until 'Little Figures' is vacant, when they become 'Little Figuritians.'"

Of the masters who had taught at Liege the previous year, all but one had come to Stonyhurst, and they appear to have taken up their former classes. At Christmas, according to a practice which endured for eighty years, the holidays lasted but a week and were spent at school. There appear to have been at first no plays, but the following entry in an old journal shows that one particularly Stonyhurst institution, even then traditional, was not forgotten.

"*December* 29.—The Higher Line boys ought to have had their lemonade* on this day, but it was deferred till

* A "Lemonade" is an extra good dinner followed by fruit and confectionery. Nowadays the beverage which gave rise to the name is not supplied.

St. Sylvester, because lemons could not be had at Clithero, and Robert went to Blackburn for them.

On *January* 2, 1795, when schools should have been resumed, there was a recreation day which had been promised when the number of boys should be raised to fifty. The Feast of St. Martina, *January* 30, according to St. Omers custom was marked by a public Mass for health. The Thursday before Lent witnessed the first grand match played at Stonyhurst, and it is specially noted that 'the scholars were much amused with their Great Match at Football.'"

It is needless to say that the classical institution of Blandykes came in at once, though, according to the Continental system, this name was given to the monthly holidays from April to September only; in the winter half, the term month-day was used instead.

There were, of course, Academies during the year, though these seem to have been arranged in a somewhat free and easy manner. Thus we read in the journal for Thursday, December 10, 1795: "Reading of names at 9 o'clock. No Academies, because the Prefect of Studies forgot to speak to any master to prepare them." When things went as they should, these exhibitions were given by various classes in turn, including Grammar. A constant item in the programme was dancing. The first Great Academy at Stonyhurst was on Thursday, August 6, 1795, on which occasion "Mr. Weld and Son, etc., were present, and complimented a very elegant pastoral by Mr. Spencer." The following year the Great Academy was given by the Poets, who performed

a drama, having for its theme *The College of Liege Deserted*. The performance began at eleven and lasted till one. There were several visitors present who, with the Community, made a party of thirty at dinner.

As to the Academies themselves, apart from such embellishments, we have very full information. The point to which attention was chiefly directed was the translation from one language into another; not merely from foreign languages into English and the reverse, but from Greek to Latin, and Latin to French. We find boys coming out with Latin versions of Dryden's "Virgil" and Greek versions of Pope's "Homer," while younger boys would render Cornelius Nepos into French.

The talking of French was likewise insisted upon, even during certain play-times; and in order to enforce it, a particularly odious institution, called the *signum*, was devised. Any boy found talking English at a forbidden time, and so becoming liable to punishment, had a sort of ticket given him, which, unless got rid of, entailed the payment of his penalty. He could, however, pass it on to any one found offending in this matter, the final possessor making atonement for the sins of all. As might be expected, such a practice did not flourish on English soil, and soon fell into disuse. After some years, in 1811, a French conversation book was specially printed for Stonyhurst, which is of interest in

throwing much light on primitive customs. Besides translations, other favourite forms of display were Latin dialogues, sometimes on a subject of mere academic interest, at others on more burning questions. Thus, in 1802, we find Robert Newsham coming forth at dinner-time to deliver a Latin oration "in persona militis Angli ex Ægypto reversi, contra Buonapartem." Altogether it is evident that the old-fashioned supremacy of the classics was still unchallenged, no other subject of study, with the single exception of French, being considered worthy of attention; and we find the Prefect of Studies, in one of his "Reports," lamenting over the growing habit of reading modern poetry, and attributing to this pernicious practice the alarming increase of false quantities. Indeed, so severely classical were the tastes of the time, that the name "Stonyhurst" was considered too hopelessly English, and the unwieldy "Collegium Saxosylvanum" was for some time in constant use as a more appropriate substitute.

To stimulate the slothful, besides other means still familiar, a special terror was constantly imminent in the shape of what was styled in semi-French fashion "second examen." This, besides other pains and penalties, involved the loss of large portions of play-time, which had to be devoted to the making up of deficiencies by extra study. The number of victims thus condemned was often very great; and we find that in December 1802 there were no less than

thirty-two sentenced, there being but fifty-six "distinguished." When the immediate advent of the Great Vacation rendered the execution of such a penalty impossible, there is an ominous note that delinquents are to be otherwise chastised.

For the industrious and successful, on the other hand, there were "good days" and other rewards of a similar nature, which seem to have been much the same as now. It would likewise appear that the several classes had some sort of festivity on the occasion of the feasts of their patron saints. The choir day, according to Continental custom, on the feast of St. Cecilia, was shared by a somewhat miscellaneous band: thurifer, acolytes, sacristans, "inkpot," readers in church and chapel, "Bidellus scholarum qui est imperator rhetoricus," and football blowers. From a note in Charles Waterton's "Autobiography," it would appear that he was frequently numbered in this motley crew.*

Such are the outlines which remain to construct some kind of picture of the life of the College in its earliest days at Stonyhurst. The number of boys did not at first increase very rapidly, and indeed it would not have been possible for some considerable time to find room for many. As has been seen,

* "By a mutual understanding, I was considered ratcatcher to the establishment. . , . Moreover, I fulfilled the duties of organ-blower and football maker with entire satisfaction to the public"

some three months after the opening of schools there were fifty; and four years later, in 1799, Father Postlewhite tell us that there were but ninety. About this time "Shirk" began its useful career, which probably explains the more rapid rate of increase which then set in; and in July 1803 the boys numbered 170. It was not, however, till additions had been made to the house on a far larger scale that the muster-roll attained its full dimensions; and of these additions the history must be deferred to another chapter.

Some further information as to the period with which we are now concerned is to be gleaned from the advertising columns of the old "Catholic Directory." In the year 1795 we read:

> "The gentlemen from the English Academy of Liege at Stonyhurst, near Clitheroe in Lancashire, will continue education, but the terms were not made known when this Directory went to press."

In the following year it is merely stated that the terms are the same as at Liege. In 1797, however, there is a very long prospectus, from which we take the following items: The annual pension is 40 guineas, but for children under twelve only 37 will be required. Scholars in Rhetoric and Philosophy pay 45 guineas, on account of extraordinary expenses and some particular indulgences. On Sunday or holy-day, dress is uniform, and consists of a plain coat of superfine blue cloth, with yellow

buttons; red cloth or kerseymere waistcoats. The use of silk is not permitted. The scholars are taught Latin, Greek, and all the branches of classical education, sacred and profane history, geography, and arithmetic, and, when sufficiently advanced, algebra and geometry, with all the other parts of the mathematics in the respective classes. Particular care is taken that they read well and write a good hand, and that they speak and write French with accuracy. All the pensioners dine and sup with their masters, and have the same table. No distinctions are allowed in diet or clothing. As long experience has convinced the directors that a profusion of pocket-money is very prejudicial, not only to good order but even to study and application, they request that parents will not be forward in indulging their children in more than a guinea at most per annum; and this must indispensably be placed in the hands of one of their masters for their occasional little wants. The Vacation begins on the 15th of August, and ends on the 15th of September. Absence from school at no other time will be permitted. Finally, the College is a large building, capable of lodging a hundred and fifty persons conveniently. The garden and court adjoining, where the young gentlemen play, is very airy and spacious; the situation very pleasant and healthy.

Such was early Stonyhurst, both as regards its material aspect and its mode of life. Before attempt-

ing to trace its growth and development, a few words must be spared for the devoted men on whose shoulders lay the whole burden of its first establishment.

CHAPTER V

THE FIRST RULERS OF STONYHURST

PROMINENT amongst those who established and governed the College in its English home was Father Marmaduke Stone, who for a long period, as President and then as Rector, occupied the foremost position in the house. He it was who cheered the fainthearted in the seemingly hopeless task of the migration to Stonyhurst; no less important was his share in the events which followed, and it may be doubted if any one else could so well have coped with the difficult emergency with which he had to deal. The thing to be done, before all else, was to keep alive the spirit of loyalty to the cause at stake within the breasts of those on whose devotion

it depended. Father Stone was not a man of brilliant parts, nor was he gifted with any special power of command; but this deficiency was more than compensated by his utter unselfishness, singleness of purpose, and unaffected piety. When a subject showed himself reluctant to perform what he enjoined, his answer was simply, "Well then, I must do it myself;" and the assurance that he meant what he said, secured the submission which there was no authority to enforce. An interesting picture of the man is drawn by one who was a boy under his rule—Richard Lalor Sheil.

"At the head of the College was the Rector of the English Province, the Rev. Dr. Stone. He was a man whom neither his long vigils nor his habits of abstinence could reduce into the meagritude of sanctity. . . . Nothing could subdue his goodly corpulency, or invest his features with the emaciation which ordinarily attends the habits of mortification and self-denial which he practised. He was the most uninterruptedly devout person I have ever seen, and (except for his external configuration, which Guido would certainly not have selected for a model) verified the description of lofty holiness in the lives of the saints. He seemed to be in perpetual commerce with heaven; for even in his ordinary occupations his eyes were constantly raised, and ejaculations broke from his lips. At first view one might take him for an enacter of piety; and indeed his swelling cheeks and the rotundity of his person gave him an exceedingly sublunary aspect, but after a little while it was difficult not to feel convinced that his enthusiasm was unaffected, and that his whole heart was devoted, in the spirit of the most exalted Christianity, to God."

His unworldliness seemed to unfit him for the

delicate work which fell to his lot, but his marvellous success is the best testimonial of his fitness for it. Having held the offices of Rector and Provincial, which latter he did not resign till 1817, and for a short period that of master of novices at Hodder, Father Stone became a subordinate in the house he had established and governed so long, occupying the post of minister for several years, till in 1827 the failure of his eyesight made him incapable of work. He shortly afterwards retired to the house of the Society at St. Helens, and, after becoming totally blind, died at the ripe old age of eighty-six, in the year 1834.

No portrait of the first Rector of Stonyhurst can be discovered, but the tribute of respect and gratitude inscribed by his brethren on the monument they erected to his memory, standing in our church corridor, portrays those moral features which are most important to hand on to posterity.

Father Charles Plowden, one of the first professors, in great measure supplied what was lacking in Father Stone. He was a highly cultured and accomplished man, and, in particular, not only a fluent and facile but a singularly able writer, handling his native tongue with a freedom and vigour unusual among his contemporaries. His portrait is thus drawn by Sheil, whose testimony to his power as a speaker has special value :

" He was a perfect Jesuit of the old school ; his mind was stored with classical knowledge ; his manners were highly

polished; he had great eloquence, which was alternately vehement and persuasive, as the occasion put his talents into requisition; and with his various accomplishments he combined the loftiest enthusiasm for the advancement of religion, and an utter immolation of himself to the glory of the order, of which he was unquestionably a great ornament. Though greatly advanced in years, he stood erect and tall, with all the evidence of strong and unextinguishable vitality about him. His powers as a preacher were of a very high class. Students at a public school listen to a religious instruction as if it were only a part of the mere routine of their ordinary occupations. When, however, Mr. Plowden ascended the pulpit, every eye and every ear were fixed in attention. His command of lofty diction, his zealous and forcible delivery, the noble port which he assumed as the herald of intelligence from heaven; and, more than anything else, the profound conviction which he manifestly entertained of the truth of the doctrines which he interpreted, and the strenuousness of his adjuration in calling men's hearts to God, gave him every title to be considered an orator of the first class. Certainly the belief that he was altogether devoted to the spiritual welfare of those whom Providence had, in his opinion, assigned to his tutelage, greatly enhanced the impressiveness of his exhortation. He was looked on as a model of exalted virtue. It was not to the College of Stonyhurst that he confined his labours; he was also busy in the conversion of the population of the vicinity.

Another of his pupils, Dr. George Oliver, the well-known archæologist, gives a pleasing account of Father Plowden's influence on those under his charge.

"In concluding this feeble memoir I wish to testify my personal gratitude to this talented and venerable Father. During eleven years at Stonyhurst, I had the happiness of

possessing him as my spiritual director; he was also pleased to take an interest in my literary improvement; his library was always open to me; his richly stored mind was ever ready to satisfy my inquiries, and to instruct my ignorance. His company and conversation first gave me a relish for these researches. Whatever merit there may be in any of my historic collections, I wish it to be placed to his account."

In 1817 Father Plowden succeeded Father Stone as provincial. In 1821 he repaired to Rome to take part in the Congregation of the Society assembled for the election of a General after the death of the Russian Father Brzozowski. On the return journey to England he died suddenly at Jougné, on the frontier of Switzerland and France, when the authorities, misunderstanding the broken French of the servant who was his sole companion, and believing him to be an English general, buried him with military honours. There is little doubt that the attack of apoplexy which proved fatal was at least accelerated by anxiety of mind, for the condition of the province committed to his charge was at this period most critical.

If Father Plowden supported Father Stone on one side, no less effectually did Father Charles Wright on the other. His talent for business had already been conspicuous at Liege, where he had rescued the Academy from difficulties caused by the withdrawal of the Bavarian pension and other funds which had previously been the chief support of the house. At Stonyhurst he had to begin all over

again with yet greater embarrassments to face. Struggling undauntedly against these, he not only provided the College with the material conditions necessary for its work, but displayed a large and enterprising spirit in adopting and employing new inventions and discoveries. In the year 1826, during a period of great distress, a fund having been collected for the relief of those out of work, with which it was determined to construct the road which now runs from Hodder Bridge to Hurst Green, Father Wright was entrusted by the subscribers with the direction of the work. He employed MacAdam, whose system of road-making, the name of which is now a household word, was then first practically tried. At the same time the New Bridge was built, for up to that time that erected by Sir Richard Shireburn in 1562, narrow and incommodious as it was, had served the neighbourhood. On the same occasion Father Wright turned the old workhouse at Over-Hacking into a cotton-mill, for the benefit of spinners out of work, and supplied the raw material.

Fifteen years before this he had given a still more remarkable proof of enterprise in adopting the as yet untried experiment of using gas for lighting purposes on a large scale ; for Stonyhurst claims the distinction of being the first public building in which it was employed, being thus lighted for the first time on Monday, February 18, 1811.

At the same time, he so successfully managed the affairs entrusted to his charge as not only to bring the establishment safely through the critical stage of its early fortunes, and, as we shall see, to erect buildings which for nearly seventy years sufficiently served its needs, but, moreover, to acquire a large extent of land, which the isolated position of the College rendered necessary for farming purposes ; the greater portion of the property, as it now exists, having been purchased by him.

From the nature of his duties Father Wright was better known outside the College than any of his comrades, and a few survivors still retain vivid recollections of him. "A straightforward, John Bull gentleman he was," says one. Another remembers him as a very old man, with long white hair falling over his shoulders, going his rounds on a mule of dun colour, "wi' a black mane running back to its tail," which used obligingly to lower its back to allow him to mount.

Father Wright, from motives of prudence connected with business matters, had long deferred the renewal of his vows in the Society, to which he had belonged before the suppression. As his strength declined and he foresaw the necessity of soon handing over his office to another, he contemplated a retreat to the Mission of Portico, near Prescot, where he might accomplish what he had so long postponed. But before he could do this he died,

suddenly, like his friend and former master Father Plowden, at Whalley, on October 18, 1827, at the age of 76. On the occasion of his funeral, all the servants of the house and farm lined the avenue, ranged in order of seniority, from the front door. His tombstone is to be seen beside that of Father John Weld, in the gallery by the sacristy door.

In concluding this brief sketch of the three great men who took leading parts in the first stage of our history, it may be remarked that they all serve as valuable links to connect that history with the past. Father Plowden, the oldest of them, had been educated at St. Omers, and had been a member of the community both at Bruges and Liege. Father Stone, commencing his schooldays also at St. Omers, had taken part in the migration thence to Bruges, where he had been a boy for five years, afterwards working as a master and prefect at Liege, where, in 1790, he was elected President. Father Wright made his lower studies at Bruges, with Father Plowden as his teacher, and afterwards, as we have seen, prepared himself in the service of the Academy of Liege for the work which was afterwards to be required of him in England.

CHAPTER VI

THE MATERIAL DEVELOPMENT OF STONYHURST DURING ITS FIRST CENTURY

It was not long before it became evident that, though coming in the guise of a calamity, the enforced abandonment of its Continental home had been a most signal advantage to the College, and opened the way to an extension of its usefulness which must otherwise have remained impossible.

The number of boys gradually rose to a point which was not only beyond the highest record of Liege, but was also such as greatly to strain the accommodation at their service. Early in the nineteenth century it became clear that building operations would have to be undertaken on a scale

far more extensive than had been attempted at the outset. Accordingly, Fr. Nicholas Sewall, who succeeded Fr. Stone as rector in 1808, at once set himself to erect what we know now as the old playground front, containining all necessary for school purposes—study-place, schoolrooms, play-rooms, dormitories, and academy room—everything, in fact, except chapel and refectory. Great alterations had, for this purpose, to be made in the existing buildings. The Duchess' Rooms were swept away altogether, and it was then that their solid structure became apparent, necessitating the use of gunpowder to demolish them. The east pavilion of Sir Richard Shireburn's mansion, containing the great drawing room, was also destroyed. The new study-place wing ran from the opposite face of the other portion right through this, and was terminated by its outer wall. The corresponding block at the other extremity of the new edifice contained the academy room; in the central portion between these two were the quarters of the community. This portion contained four floors, the "priests' gallery" being on the first, and the "masters' gallery" on the second; in the wings there were but three. Dormitories ran along the top story from end to end. Below the study place and priests' gallery were schoolrooms; below the academy room the playrooms.

As will be sufficiently obvious from our illustra-

tion, but little attention was paid by the designers of this building to architectural beauty, nor was there the slightest attempt to harmonise its style with that of the venerable pile to which it was attached.

So apparent was the incongruity as to emphasise the austere simplicity of Father Sewall's building, and to provoke comments which in another situation it might have escaped. "It is the work of the hodman, and his dull industry alone," wrote a Stonyhurst boy in later years.

The explanation of this is to be found, not only in the lack of architectural taste at the time, and the necessities of the establishment, which absolutely precluded any pursuit of the beautiful for its own sake, but still more in the belief, which still prevailed, that Stonyhurst would not be the permanent abode of the College. We have already said that many continued to look back fondly to Liege, and to hope that, when peace returned, they might again establish themselves there. Moreover, as is not surprising, the various difficulties and obstacles with which they were then struggling,* made it appear unlikely that the Stonyhurst community would ever find England a satisfactory abode, and accordingly they did not care to construct a residence which they would not

* The difficulties connected with the recognition of the restored Society of Jesus in England and others into which it has not been thought necessary in this short sketch to enter. *See* "The Centenary Record," chap. v., where they are fully set forth.

be able to occupy. They, therefore, named forty years as the term for which it was to serve; though, in fact, it did useful work for almost twice that period.

Among the various departments of the new building, special importance was attached to that which was to serve for the teaching of science. This purpose was to be fulfilled by the Academy Room, which, according to the original plan, was to have consisted of a lecture theatre at one end, communicating by a wide folding door with an "apparatus room," in which was to be placed the mineralogical collection, while a gallery above would hold the scientific library. A printed circular inviting subscriptions, in which the ground plan of this projected arrangement was inserted, was issued to friends of the College. Herein the benches of the theatre are arranged in U form. When and wherefore the plan was changed does not appear, but even in its altered form, better adapted for use as a whole, it contained a number of scientific instruments, and was originally known as the "Mathematical Room." One of these instruments, standing in a case by the wall, was a concave mirror, which on one occasion, when the sun was on it, almost succeeded in setting the house on fire.

The appeal for funds met with a generous response, and, by Midsummer 1810, the building was ready for use, and the new Academy Room was to have been

inaugurated with more than common solemnity on occasion of the Great Academies, which were fixed for August 7. But the projected academy never occurred, on account of a tragic event, singularly dramatic in its circumstances, which stamped the occasion with a character very different from what had been anticipated.

Mr. Weld had come to Stonyhurst, as was his frequent practice, to attend the exhibition day and to watch the growth of the establishment, his interest in which had been so practically proved ; and in the present instance he was to have the gratification of beholding its great material development. Apparently with the object of marking the occasion, he gave the boys a special treat in the refectory on St. Ignatius' Day, July 31, and after the dinner went in, accompanied by his sons, to see them at their dessert. He had a fine voice, and was noted, in the phrase of the time, for singing a good song. Accordingly the boys asked him to favour them with one in honour of the occasion. Though not feeling at all in condition for such an exertion, he could not resist the desire of gratifying them, and therefore started with one of his favourite pieces, *I am Mad Tom, behold me!* It was remarked that he took too high a note, and had in consequence to strain his voice considerably as the song proceeded ; but in spite of this he went through with it to the end. He then turned to his son Humphrey and said that if not supported

he would fall; and, being assisted from the room was almost immediately afterwards struck with apoplexy. After lingering for some hours in an almost unconscious state he died early the next day, August 1, on which a solemn requiem has ever since been celebrated for the repose of his soul. On the morning of St. Ignatius he had not only received Holy Communion but had assisted at every Mass said in the church.

This event, as may well be supposed, put an end to all the intended celebrations, substituting for them the obligation of giving public expression to the mourning in which the death of such a benefactor had plunged all the members of the house for which he had done so much. His body was removed to Lulworth, to be there interred in the family burying-ground, and was accompanied from the College to Mitton by the Community and boys, the latter wearing crape on their left arms. At Mitton, there being then no bridge across the Ribble, the coffin was committed to the ferry-boat, and the procession returned home. No attempt was made to close the school year in the usual manner, the new Academy Room being left unused, and the names of those who had deserved rewards quietly read out before dinner in the refectory.

Mr. Thomas Weld was in possession of large estates — Lulworth, Stonyhurst, Brittwell, Aston, Chideock, Leagram, Pylewell, and Lymington. His

eldest son Thomas, who succeeded to the Stonyhurst and Lulworth properties, had married M. Lucy, daughter of Sir T. Clifford, of Tixal. After his wife's death he received Holy Orders in 1821, and subsequently became bishop and cardinal. He took part in the conclave which elected Pope Gregory XVI. (1831), being known in the Sacred College as the "cardinal of the Seven Sacraments," having had the unusual experience of receiving them all. He died in 1837.

A word must here be said, before passing from the old playground front, as to the form and arrangements of the playground which it faced, that posterity may know something of what, for the major portion of the first century, were the surroundings amidst which their predecessors lived. The old playground differed naturally from that which has succeeded it, and in several respects had the advantage over it. It must, in the first place, be remembered that the levels have since been altogether altered, as in the case of the adjacent portion of the house. Towards the west the ground stood level with the walk of the garden, which is now left perched upon a little ridge of its own, and there was a sheer drop of several feet down to the burying-ground of the Community. From this boundary to that opposite, there was a somewhat rapid slope, so that towards the Seminary field the level was the same as the road beyond the east railings. The dimensions, too, were very dif-

ferent. As has been said, the house stood farther back, its front wall being on a line with that which separates the Long Gallery from the rooms which open from it. There was thus a considerably wider space from house to garden, but a strip of about twenty-four yards depth was occupied by two greens, containing flower beds, shrubs, and even small trees, lying immediately in front of the windows. Between these ran the walk communicating with the building. This lay on the site of the gallery leading to the west wing and the adjacent portion of the washing-place. Towards the east, that is, on the Seminary side, the boundary wall was on a line with that which encloses the garden in the same direction, and therefore not at right-angles with the house, which it met nearly on the site of the modern Prefect's Room.

The playground thus roughly defined had only two divisions, the Higher Line on the left and the Lower Line on the right of one coming out of the house. The surface of the former was diversified by sundry grass-plats, one, of irregular form, extending across it almost from the green to the garden. Beyond this extended "Bond Street," a broad walk which formed a favourite lounge and was much frequented. Beyond this again, and against the boundary wall, was a row of gardens belonging to various boys. Each was held by two or three owners in common, and each of these could devise

his rights to one individual, there being nothing to prevent the same person acquiring rights in several gardens. Some of these were cultivated with great care and taste, while others were much neglected. Others, again, became noted for reasons other than horticultural. One in particular, situated near the centre of the line, in which the most conspicuous plant was an emblematical green bay-tree, became the theatre of meetings of the Young Ireland Party, who used here, as Mr. Edmund Waterton puts it, "to amuse themselves by talking of O'Connell and repeal and spouting blarney." This plot of ground was in consequence dubbed the "Haggory" (ἀγορά), or the "Repeal."

Between the lines ran the Prefect's Walk, almost on the present division between the Higher Line and Third Playroom. This walk was a little above the level of the ground on either side. At its extremity towards the house stood the handball, the same which stands now near the garden-gate. At the other end was a row of six trees—four sycamores and two horse-chestnuts—of considerable size. In the Lower Line there used to be a similar row of trees, parallel and opposite to these, on the other side of the ground; but one after another they succumbed to the injuries of small boys and had to be taken away. In this playground there were but three gardens, never well kept, which finally went altogether out of cultivation. For many years the

one playground served for all Lower Line boys, but later a separate portion was assigned to the Third Playroom.

The football goals, it should be noted, were placed one at the garden-end and one at the house-end of the playground. Also, except opposite the church, where there were iron rails, the whole area was enclosed by a stone wall.

As we have already said, Father Sewall's new building had been rendered necessary by the rapid increase of boys, which naturally did not slacken upon its completion, and for several years the tide continued to flow, for in September 1813 we find 226 on the list, while two years later we learn, on the authority of Father John Weld, then Rector, that there were "more than 250 students." It is clear, however, that this estimate included not only the boys and Philosophers, but the "Juniors," and probably the Theologians, for, apart from these, the figure of 250 was never actually reached. Tradition has constantly recorded that at one time the number rose to 249, and all were looking forward to the customary holiday given on occasion of the completion of another half-hundred. But just at this point an ebb set in, and not for almost half a century was the requisite number obtained. The main cause of this decline was the opening of new schools and colleges, especially in Ireland, whence a large portion of the boys had hitherto been drawn. In

this matter Stonyhurst contributed in no small degree to its own depletion, for in 1814 Father Peter Kenny, himself a Stonyhurst man, and aided by others drawn from the same source, established in Ireland the celebrated College of Clongowes Wood, the first of those colonies which it is not the least distinction of the mother-house to have established. In England likewise places of education began to multiply, and, as was inevitable, seriously interfered with the monopoly previously enjoyed by one or two. Other circumstances, the details of which it is not so easy to specify, contributed, almost simultaneously, to produce a decrease of numbers, and resulted in the disappearance from the lists of many names which for generations had been there represented. So rapid was the decline that, as living witnesses testify, there were in 1829 only 120 names on the roll. This would appear to have been the low-water mark, but for a long time afterwards there were violent fluctuations, what was slowly gained in several years being lost again in one or two. It was not till about 1850 that a steady rise again set in, and though two years elapsed before 150 was recorded, yet in November 1857 there were 200 boys, and within four years of this, May 28, 1861, the long-deferred two-hundred-and-fifty-day was at last celebrated. In 1884 a similar festivity marked the completion of the 300, a total which has not, however, been fully maintained since.

In spite of these vicissitudes the process of material improvement has gone steadily on, and scarcely a decade has passed without contributing something to the work of transformation.

After Father Sewall's building, the first great step in advance was the erection of the Seminary. It must be remembered that prior to this the one house had to serve divers and diverse purposes, accommodating not only a small body of Philosophers and practically all the boys—for only a few exceptionally young children were sent to Hodder to be taught by the Novices—but likewise the Theologians, who now go to St. Beuno's, and those who, to distinguish them from the Secular Philosophers, were still called "Juniors." After a time it was determined to build a separate house of study for the two latter bodies, and this was accordingly commenced in 1828 and opened on July 30, 1830. As it was originally constructed and long remained, the Seminary, or St. Mary's Hall, as it was presently christened, was only one-third of its present size, and consisted of what now forms its centre block, containing forty rooms. Thither, before the opening of the new scholastic year, the Theologians and Juniors removed much increasing the accommodation of the house which they quitted.

During the rectorate of Father Richard Parker, 1832–6, the church was built, to replace the chapel improvised by Father Wright out of the old stables.

The style to be adopted in its construction was a matter of much discussion, there being a strong party in favour of the classical models which had so long been in fashion ; but the Gothic revival then setting in was sufficiently powerful to carry the day, and it was determined to build accordingly. The architect chosen was Mr. J. J. Scoles, and he drew his inspiration from the great Chapel of King's College, Cambridge, of which he designed a sort of plain and miniature copy. The first stone was laid by the Provincial, Father Richard Norris, May 29, 1832, and the work of erection occupied over three years.

On June 23, 1835, the church was solemnly consecrated by the Vicar Apostolic of the Northern District, Bishop John Briggs, and on the following day it was opened with much pomp, upwards of 170 persons being present as guests of the College.

In 1837 the library received a notable addition in the Arundell Collection. This was formed by Everard, tenth Lord Arundell of Wardour, who had been a Stonyhurst boy in its earliest days, and had afterwards devoted much care and money to his library. After his death, the books which he had secured were bequeathed to his old College, on condition that they should be kept together and not mixed up with others. This has been faithfully done, and they now occupy the large room on the north side of the Court. In it stands a bust of the donor, with

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the coronet worn by him at the coronation of George IV.

In 1838 was built, in the middle of the garden, the Observatory, now used for meteorological observations, containing an equatorial room above and two transit or meridian rooms below. The architect was Mr. Tuach, of Preston, and the instruments, by Jones, were received on September 19.

In 1840 were undertaken the first of a further series of contemplated improvements, the corn-mill and granary being then erected. Up to this time the old coach-houses on the site of the present infirmary had served for storing grain ; but as there was no mill, no great store of this can have been required. The site of these buildings was selected in order to use the water-power furnished by the ponds.

In 1841 was begun the new infirmary on the site of the old Shireburn coach-houses. Up to this time Sparrow's Hall had been used for the accommodation of the sick, for which reason it was best known in its later years as the "Old Infirmary," the name of Sparrow's Hall being appropriated to the large room on the ground floor. The new structure was not ready for use till 1844.

In the same year, 1841, were commenced two of the colleges which Stonyhurst numbers amongst its colonies : Mount St. Mary's, in Derbyshire, and St. Francis Xavier's, Liverpool. Both of these, how-

ever, for many years continued to feed the upper schools of the parent house, confining their own course to the lower. They have for a long time past completed their curriculum, and take boys through the whole course of lower studies.

In 1843, Father Wright's incongruous building, to the north of the front door, having been taken down, the present library wing was begun, the first stone being laid on the feast of St. Aloysius, June 21, by Sir Charles Robert Tempest, of Broughton, Bart. For several years after its completion the large room on the first floor, now occupied by the library, remained unfinished and unused, the library being housed in Shirk.

After this nothing new was attempted for several years within the College itself, but during this time an important event occurred, affecting it in various ways. This was the establishment of a separate house for theological studies—St. Beuno's near St. Asaph, North Wales. The Theologians and their professors began their migration thither October 24, 1848, and were followed about a week later by ten tons of books, being the theological portion of the Stonyhurst Library, which, together with the philosophical, had been previously taken to the Seminary upon its first establishment.

The rectorate of Father Francis Clough (1848–61) was marked by many great works and radical changes which vitally affected the character of the College.

He began by constructing a bathing-place in the park. It was formed by a wall damming the brook, and collecting the water in a natural basin. Of the stonework which served this purpose some traces still remain. After a few years, during which it was in constant use, the place was abandoned on account of the low temperature commonly maintained by the water. Subsequently the river was used.

In 1851 he introduced great improvements within the house. Previously the washing-place had been a small room, stone-flagged like most others, in a building which adjoined the main gallery and projected into the back court. The appliances there furnished were simple in the extreme—a row of taps round the room with a trough below to carry off the dirty water, all ablutions having to be performed in the stream as it fell from the taps. In the middle of the room, half a dozen jack-towels on rollers had to serve *pro bono publico*. There was no accommodation for brushes, sponges, or soap, which had to be kept in another room on the floor above. To replace this, the space beneath the refectory was utilised by Father Clough, though at first only the transverse portion between the bays. This was furnished with taps only, and the running water had to be utilised as before; but each boy had his own box for toilet necessaries, and his own towel. Great was the excitement when this luxurious lava-

tory—as it was then considered—was inaugurated in March 1851. Seven years later, the rest of what is now the "Do Room" was fitted up for the Higher Line with marble basins; and at a later date similar articles, though of less costly material, were provided for the rest.

During the midsummer holidays of 1851 the playrooms were reformed. They also had been paved with flagstones, and contained hardly any furniture save a fixed bench running round the walls, a couple of rude movable forms by the fireplace, and a set of playroom tables, wonderful structures each consisting of a box on four legs, which, not being fixtures, usually stood in admired confusion about the rooms. These were private property, a boy purchasing the dominion of one during the time of his life in the division to which the room belonged, and making it serve for the storage of all his belongings, from skates and ball materials to sweetmeats. The stone floor was now replaced by one of wood; the tables were swept away, and in their stead were fixed round the walls others of more elegant design, with numerous benches. Provision was also made for indoor games, and in 1857–8 billiard tables were introduced.

Hitherto there had been three playrooms—one for the Higher Line, another for Grammar and Rudiments, a third for Figures and Elements. The last two were now run together for the whole Lower Line. In

1855 a third playroom was made out of Rhetoric school-room, which necessitated a redistribution of class-rooms—Rhetoric taking that which had belonged to Poetry, and so on.

The improvement of the Playrooms necessitated another change. Hitherto the same shoes had been worn all day long, inside the house and out. It was now ordered that the boys should have different sets for these purposes, and change whenever they went out or returned. "Shoe-places" were accordingly provided—the Lower Line in the disused washing-place, and the Higher Line near the Lady Gallery. Those who know by experience the intense conservatism of school-boys will understand that the improvement was bitterly resented as an intolerable infliction.

In the course of 1851–2 was erected that most useful of institutions, the Ambulacrum, the large covered playground which is used in wet weather. It was inaugurated on the 7th of June 1852 by the public presentation of an address to Dr. William Turner, Bishop of Salford, on occasion of his first visit to Stonyhurst. The Hierarchy had been restored in England the year before, and the occasion was therefore historical.

In 1853 the sanctuary of the Church, with the tribunes and side altars, was decorated by Mr. F. S. Barff. Frescoes were added by Munich artists, at the same time the sanctuary chancel was lengthened

by one bay, becoming nearly double its former size, and wooden screens of open work were put up at its sides. It was first thrown open for service on the feast of St. Ignatius. The body of the Church was decorated in a similar style six years later.

After the midsummer holidays of 1855 was made another important move. A year before the Noviciate had been removed from Hodder to Beaumont Lodge, Old Windsor. It was determined to use the house they had abandoned for the purposes of a preparatory school, and the needful preparations and alterations having been made, it was now occupied for the purpose, being opened on September 18.

The new Domestic Chapel, superseding the original "Sodality Chapel," was opened on November 24, 1857, the day being kept as a holiday of unusual solemnity in honour of the two-hundredth boy. The new Sodality Chapel, still in use and recently enlarged, was inaugurated on July 30, 1859, on which day the Bishop of Salford consecrated the altar. The windows and interior were designed by Mr. Buckler, of Oxford, who has also superintended the late improvements.

In 1856 was undertaken the important work of completing the buildings round the Front Court. For this purpose Sparrow's Hall and the old bread-room had first to be removed, their demolition commencing on February 26. With them were

sentenced Sir Nicholas Shireburn's fine steps, though no necessity compelled their disappearance. When the space had been cleared, there was erected, from the plans of Father Richard Vaughan, S.J., the block to the north of the Quadrangle, containing the Community and Philosophers' refectories, the Arundell library, and the Domestic Chapel—now part of the library and museum—with private rooms above. At the same time the refectory was lengthened to its present dimensions, and the minstrel gallery was constructed from relics of Hugh Shireburn's building.

In 1860 another great step was taken in the introduction of cricket—of this more will be said later.

Fr. Clough's last great improvement was the establishment at Stonyhurst of a resident physician, the first to occupy the post being Dr. Charles Hall Clarke, for whom was built the house still occupied by his successor.

In 1861 Father Clough resigned his office to Father Joseph Johnson. In the following spring was commenced the building of a new kitchen and other premises in the back court, the first stone being laid on March 27. In the same year, during the Long Vacation, the boys' refectory was entirely re-floored with white Sicilian marble, that put down by Sir Nicholas Shireburn in 1700 having become much dilapidated. Father Johnson like-

wise took down the wall between the playground and the garden, substituting for it a railing of stone and iron, fashioned on the model of that between the summer-houses, a relic of Sir Nicholas Shireburn's work, singularly graceful in design.

In 1866 an important development took place in the Observatory, which involved the construction of an underground magnetic chamber; this again necessitated the removal of the astronomical department to another position, for a large equatorial had recently been purchased, and the ironwork necessary for its support could not be placed in the neighbourhood of the magnets. Accordingly, the dome observatory was built for the reception of this and other astronomical instruments, the original structure being devoted entirely to meteorology and magnetism.*

Amid the later enterprises one greater than them all had long been contemplated, the substitution of a more commodious and substantial edifice for Father Sewall's playground front of 1810. Practical steps were first taken in the rectorate of Father Edward Ignatius Purbrick, who succeeded Father

* The brief rectorate of Father Charles Henry (1868–9) was marked by the extension of the garden, to which was added the kitchen-garden stretching towards the farm buildings. He also determined to add to the east front of Hodder looking towards Paradise, and plans for this extension were drawn by Mr. Hughes of Preston. But Fr. Henry died during his term of office, August 11, 1869, and the work was carried out by his successor.

Henry. After much deliberation and discussion, plans for the new building, designed by Messrs. Dunn and Hansom, were adopted about the middle of the year 1876. These involved the lowering of the ground to be occupied by the structure, and, as a consequence, of the playground in front of it. This work was commenced forthwith, the present "Association ground" along the Avenue serving the boys meanwhile.

The *Magazine* for April 1900 has an interesting note by Fr. Purbrick on this period :

"On August 2, 1876, Fr. Rector in the afternoon of that, the great Academy Day, announced to the boys in the playground that they were at liberty to demolish the eastern boundary wall of the playground. At once goal-posts were employed as battering-rams, and in ten minutes' time the wall for its whole length lay flat upon the ground.

"Then began the work of excavation on which some 200 navvies were employed, and much of the soil, especially of the sand, taken out went to raise the lower ground on the east to the required level. A retaining wall was built along that side, but soon proved too weak to support the lateral pressure of the earth, and was strengthened by very strong buttresses, which were the work of Mr. Stokes, a scholastic then at St. Mary's Hall. Nor were difficulties at an end. The whole site of the Academy Room wing, with the courtyard at the back, was found to be a deep morass, which the architect said would require to be covered by concrete of the thickness of from six to nine feet, and at a cost of some £3000. It struck the Rector, however, that a cheaper way of overcoming the difficulty might first be tried. From a point about the centre of the present court-yard, a drain might be dug under the Seminary pond,

through the garden, with an outfall at its further extremity near Woodfields. This was done at a maximum depth of thirty feet, and on the day of its opening the well under the church dried up, and a steady constant stream of spring water was set running through the drain-pipe, so that the whole morass became quickly solid ground, fit to sustain the weight of the lofty pile which began to be reared upon it. The concrete was not needed, and the cost of the drainage work was only £300."

The foundations of the west, or Community Wing, the first portion of the new building to be taken in hand, were laid June 18, 1877. This was done quietly and without public ceremony, it having been determined to reserve the pomp and circumstance proper on such occasions for the commencement of another and more conspicuous portion of the proposed edifice. Accordingly, on the 2nd of August, 1878, being the great Academy Day, the ornamental stone which is to be seen in the playroom-gallery was solemnly blessed by the Bishop of Salford—the Right Rev. Herbert Vaughan—and laid by James Lomax, Esq., of Clayton Hall; the block extending thence to the extremity of the Academy Room wing on one side, and to that of the Lower Line reading-room on the other, being then begun.

These first instalments of the new design, standing clear of the structure already existing, did not interfere with it, and while they were in progress the life of the College went on in the old premises as

before. When it became possible to utilise the new buildings, a portion of the old was taken down, and another section of the plan was completed, the process being carried on till all was finished. Meanwhile, as may be understood, many temporary and somewhat rough-and-ready arrangements had to be improvised.

So vast an undertaking could not, of course, be brought to a termination speedily, and operations extended over several years. Without attempting to enter into minute details, the following items may be given as indicating the general course of things: The west wing was occupied by the Community in September 1880. After the Christmas holidays following, the east wing was ready, and, having been first inhabited on the 13th of January, 1881, was solemnly blessed on Sunday the 16th. The old building was still standing in its entirety, the Academy Room being used for the last time on March 8 for Poetry Academy, immediately after which its demolition was begun. The new Academy Room was inaugurated with the Great Academies on August 2, when, it may be remarked, ladies were present for the first time since 1796.

An interval having elapsed while the centre block was rising, the new Study-place and Rhetoric school room were first used after the Christmas holidays, January 12, 1883, and about the same date business was opened in the new Prefects' Room.

Not till March 8, 1888, was the present washing-place ready; that which it supplanted was shortly afterwards prepared to do duty as a "Do room," for which purpose it was first used by the Syntaxians on their Academy Day, May 3.

After the Long Vacation of the same year, the new Domestic Chapel was opened (September 16), though, excepting the roof, benches, and doors, no part of its internal fittings had even been taken in hand, and it was determined to wait for these until such time as they could be adequately executed.

The last fragment of the old building to disappear was the Study-Place wing, on the site of which was raised the block containing, on its ground floor, the choir-room and the Philosophers' lecture-room. This was in working order early in the year 1889, and thus, nearly thirteen years after the ground had first been broken, was completed Father Purbrick's great undertaking.* The work had extended over

* For purposes of comparison between the old and new building, the following dimensions may be given:

The old playground front, from the end of the Study-place to that of the Academy Room measured 300 feet, equally divided between the centre and the two wings.

The new playground front, in a straight line from the extremity of the west wing to that of the east, measures 560 feet, the centre portion having a frontage of 280 feet, and the wings of 140 feet each. The wings project a hundred feet in front of the centre block, and consequently the total measurement of the face of the building is 760 feet. To this must be added the frontage of the block behind the west wing, in the priests' quadrangle, which is 70 feet.

a period far exceeding the rectorate of its originator, and various minor operations had meanwhile been in progress. Father William Eyre, who succeeded Father Purbrick in 1879, at once determined to construct a swimming-bath, which, being taken in hand without loss of time, was opened by Mr. Lomax, July 1, 1881. Two years later, in the spring of 1883, a new organ, by Wadsworth of Manchester, was provided for the Church, the best of the old stops being worked into the new instrument.

In 1884 a grant of money, voted by the Stonyhurst Association, enabled the carpenters' workshop to be established. Something had already been done in the same direction. In 1879 Messrs. Edward Lucas and Peter Whitty had contributed towards the purchase of tools; and, in 1880, Mr. Assheton, of Downham Hall, had presented some very superior brass-mounted fittings for lathe-work. Mr. Hick, of Mitton Hall, had likewise, about the same time, lent a lathe of his own manufacture. With the aid afforded by the Association the first beginnings of the present workshop were now started, additional premises having been afterwards annexed as time went on.

The period of Father Reginald Colley's rectorate, 1885–91, was, like that of Father Eyre, entirely covered by the operations for the completion of the south front, but there were also added during it the most notable of the statues which adorn the house.

That of St. Joseph was first exposed September 30, 1888; the pedestal, however, on which it now stands, with the canopy over it, were afterwards given in 1890 by Mr. Joseph Wilson, of Hurst Green, well remembered by many generations of boys. That of Our Lady arrived in November 1888, but was not inaugurated till the beginning of the following May, when the name "Lady Gallery," hitherto given to that opening into the main Court, was formally transferred to the present one. Both these statues were from designs of Messrs. Dunn and Hansom.

In 1890, as a memorial to the long prefectship of Father Thomas Kay, who retired in 1888, was erected a statue of the Sacred Heart (designed by Mr. Edmund Kirby), a subscription having been raised for the purpose among boys—both past and present—who had lived under him. It was originally placed on the staircase opposite the Study-Place, but in 1892 it was removed to its present position opposite the chapel door.

Outside the house, the large statue of St. Aloysius, in front of the Study-Place windows, was put up in 1889 by Mrs. Butler, of Bunnahow, in memory of her son, William Lambert Butler, who died at Stonyhurst in February 1886. The designer was Mr. Bentley, the architect of St. John's, Beaumont.

A word may be added about the well-known *Pietà*, by Achtermann, which, though only in plaster, is undoubtedly not inferior in artistic feeling or devo-

tional character to any piece of sculpture we possess. It was originally purchased in the London Exhibition of 1862, by some students of the period, as a memorial of the rectorship of Father Clough, and stood for many years in the little lobby outside the Sodality Chapel. In 1889 it was removed to the now vacant old Lady Gallery, and installed in its present position, the shrine for its reception being designed by Mr. Kirby.

Father Herman Walmesley's rectorate, 1891–1898, witnessed the erection of altars of great beauty both in the Domestic Chapel and the Church. The former, a substantial contribution towards the completion of the whole design, was presented by the late Mrs. Washington Hibbert, being designed by Messrs. Dunn and Hansom. It was completed before the close of 1892. In view of the coming centenary celebrations it was decided to push on with the interior decorations of the chapel. In midsummer 1893 the dado was put up, and soon afterwards the statues, while July 1894, the eve of the centenary, saw the reredos and its pictures finished. These are works of art which may be fairly considered a success from the originality and boldness of their design. They are of the Flemish style of Albert Durer, and their most striking feature is the raising of the background and accessories, such as crowns and borders, by means of *gesso*, an old Italian art of the fifteenth century, and glass jewels are inserted here and there,

producing brilliant effects when the light falls on them. The pictures represent four episodes in the life and death of St. Aloysius, the patron of the College—*viz.*, the boy-saint's vow of chastity, his first communion, his reception into the Society, and his entrance into Heaven. One of the carved oak tribunes was also put up, in order to give some idea of what the chapel would look like when finished.

The new church altar, with its accompaniments—a thank-offering from an old Stonyhurst boy who wished to remain anonymous—was opened on Whit Sunday, 1893, Mr. Edmund Kirby being its designer. The year 1893 was also marked by the addition of a new object-glass, made by Sir Howard Grubb, of Dublin, to the equatorial in the Observatory, presented by the admirers of Father Stephen Perry, who for many years had presided over the department. The fund subscribed for this purpose was in great measure the result of a meeting held on the Great Academy day of 1890, under the presidency of Sir Edward Watkin, M.P.

In 1894 was celebrated the first centenary of the establishment of the College on English soil, an event of sufficient importance in its history to merit treatment in another chapter, wherein likewise we shall continue our history of the material growth of Stonyhurst up to the present time.

"LEAGUE MATCHES" ON THE AVENUE

CHAPTER VII

THE CENTENARY AND AFTER

In July 1892, the tercentenary not only of the foundation of the College at St. Omers but also of the existing remains of Stonyhurst Hall erected by Sir Richard Shireburn, was celebrated at the College. But the proceedings, however festive, were quite of a domestic character, for it was wisely resolved that the recognition of this important event should not be such as to dwarf or discount in any way the greater and more

historic occasion of the completion of the first century of the College in its native land.

Very different in appearance were the guests who drove through the "Lions" on July 23, 1894, from the travel-stained and footsore "apostles" who had struggled up from Skipton one hundred years before. Yet more striking was the contrast brought about by a hundred years of building. But the same hospitable porch was opened as widely now as then, and now, as then, the same feelings of thanksgiving, however different in origin, were prevalent in the hearts of all who entered it.

To express with due solemnity and emphasis these feelings of gratitude to Almighty God for the graces and protection of a hundred years was the chief duty incumbent on the College authorities. This was carried out by a General Communion of Thanksgiving on Sunday, July 22, and by a grand Pontifical High Mass on Tuesday, July 24, celebrated by the Bishop of the diocese, Dr. Bilsborrow, in the presence of the Cardinal Archbishop, the entire English hierarchy (with the exception of two bishops absent through weak health), and several other episcopal guests. A solemn *Te Deum* on the Academy Day formed the last act of this public recognition on the part of all concerned of the immense debt the College owed to a loving Providence.

Secondary only in importance, and much more difficult in execution, was the duty of providing for

the housing, entertainment, and amusement, during three or four days of about three hundred guests, a burden that would tax the resources of the best appointed hotel. Happily, by dint of careful preparations extending over several months, and the willing combination of many minds and hands, all material difficulties were surmounted, though the infirmary, the Seminary, the Observatory, and even distant Hodder, had to be called upon to furnish accommodation.

Monday, July 23, was to have been a general picnic for the boys, but heavy rain in the morning made it impossible for all to join in it. During the afternoon the guests began to arrive, in answer to a happily devised invitation-card drawn by Mr. Bernard Partridge for his *alma mater*. It represented the Old Front, and on right and left two boys, one attired in the quaint old Stonyhurst uniform and the other in modern dress, bowing in the expected guests. Below, it bore the legend : "I will not excuse you. You shall not be excused. Excuses will not be admitted. There is no excuse shall serve. You shall not be excused." (*Henry IV.*) This was accompanied by an order of the day, detailing amongst other things the room each was to occupy, the table where he was to dine, and, in the case of priests, the time and place of each one's Mass. This wise precaution rendered it possible for luggage to be conveyed to the right rooms with a minimum of

delay and confusion. Dinner was served at 7 P.M. in the ambulacrum, which had been decorated beyond all recognition for the occasion by large shields of St. Omers, Bruges, Liege, and Stonyhurst, surrounded by flags and banners. And what a wonderful assembly it was! There was the Cardinal Archbishop surrounded by the Hierarchy of England, the Jesuit Archbishop of Calcutta, the Duke of Norfolk, with Lord Arundell, Lord Herries, and other distinguished *alumni*. There were the Rectors and Presidents from the Catholic schools and Seminaries. Lastly, there was the great body of Stonyhurst boys, young and old, flocking back to their *alma mater* to honour her in her triumphs and wish her God-speed at the beginning of her second century.

At nine the Bishop of the diocese gave Benediction in the Church, assisted by the rest of the bishops in the stalls. The service was an ordinary Stonyhurst Benediction, with congregational singing of the Litany of Our Lady. In the evening there was a general gathering on the Avenue. Fireworks and illumination of the old front followed, affording a pleasant amusement for an hour or so without interfering with the chatting of old friends met together once more.

The next day Tuesday witnessed the great religious act of the celebrations, Pontifical High Mass *In gratiarum actionem*. Soon after ten o'oclock the boys began to muster in the Lady Gallery; the pro-

cession was headed by the cross bearer who led the way through the front door and round the main entrance of the Church; the different classes each with its own banner came next: then followed their lordships the bishops, each attended by two chaplains; and finally the whole body of the visitors.

After Mass there was lunch and then the usual Past and Present match, which was concluded on the following day, and resulted in a victory for the Past by six wickets.

Nine o'clock was set down on the programme as the time for the Centenary Operetta which was entitled "*Cromwells Table, or Protector* v. *Rector*," and about this we must say a word of introduction. Early in the year, when the question of entertainment was being discussed, it occurred to Father Gerard, that, from the ample supply of romance in the authentic history of the College and House, an operetta might be composed which would be worthy and characteristic of the occasion. Unlimited fun could be drawn from Cromwell and his Ironsides, at the time of whose visit to Stonyhurst Sir Richard's son was a St. Omers boy; and it was further by no means unnatural to suppose that, it being August, young Dick Shireburn and some of his school-fellows were all spending the long vacation at Stonyhurst Hall. In a few days the play was written, and the music selected from various operettas of Sir Arthur Sullivan.

In order to accommodate the greatly increased numbers in the Academy Room, a temporary gallery was erected above the benches, which provided sitting room for about two hundred more. The stage had likewise been adorned with a very tasteful proscenium designed by Mr. Kirby of Liverpool, a welcome change from the red curtains which had done duty for so long.

After the overture, the rise of the drop scene discovered the interior of the old quadrangle, with a band of Sir Richard's retainers who lament the dark times for Royalists in the Civil War. Shortly afterwards Dick Shireburn and his schoolfellows enter fresh from a day's "rogging" in the park streams; and they long to have such a place for their Blandykes at school, and prove a cause of ever increasing astonishment to the staid old servants, Holden and John Bradley. Soon the Ironsides arrive, heralded by a stout captain who had "puffed and panted" up Birdie Lane from Higher Bridge to Kemple End. Presently Cromwell comes upon the scene, and, after some very amusing passages in which the sprightliness of the boys is brought into strong contrast with the ponderous manner of the Ironsides, Cromwell announces that he will sleep in the hall, and his men under canvas in the park.

The scene of the second act is laid inside the house, showing the great hall, now the refectory.

THE PHILOSOPHERS' DRAWING-ROOM

While the sergeant and his men are enjoying Shireburn's ale, the cavalier himself enters, and makes them unwittingly honour a loyal toast, "Vivat Rex Britannorum in Sæcula Sæculorum." Eventually the Roundheads depart, and Cromwell prepares for his night's rest on the historic table, while the captain sings over him the lovely "Lullaby." In his dream the Protector sees the boys of St. Omers united in the very Hall of Stonyhurst, and the faint sounds of the "Stonyhurst chorus" are softly borne from the distance upon his ears. He starts from his couch, and his cries summon the Ironsides, retainers, and boys. He relates his dream of the future of the College, and dwells with doleful emphasis on the fact that at his hard couch these "unregenerate boys will call it a penance to dine:" and the curtain falls on a dashing finale.

The *Magazine* sums up the effect of the Operetta as follows:

> "A clever and happy libretto, a delightful selection of music, an excellent orchestra accompaniment to capital singing and acting, combined to give us a treat that will be remembered as one of the most pleasant features of the Stonyhurst Centenary."

Next morning a solemn Requiem Mass was sung for all deceased Stonyhurst boys. At 10 there was a Philosophy "Defension"; which the Cardinal and the rest of the Bishops attended, desirous of

showing their appreciation of the good work done in the philosophy course.

Then at 2 P.M. the great centenary dinner took place in the Ambulacrum, for which over six hundred covers were laid. After the usual loyal toasts had been honoured, the Rector proposed "The Bishops of England," which was responded to by the Cardinal. Then came the toast of the day. "Prosperity to Stonyhurst" in an eloquent speech by Lord Herries, seconded by Mr. Henry Weld Blundell, as the representative of the donor of Stonyhurst. C. Plater replied for the boys, C. Dwyer for the Philosophers, and Father Gerard for the establishment. The Rector subsequently proposed "the Catholic Colleges," and Father Pinnington, "Our Guests;" the Duke of Norfolk replied, and with this a somewhat protracted meal came to an end at about 6 P.M.

About an hour later there was one of the traditional family gatherings before the Lady Statue. It was such a one as most of those present had attended year after year at the opening and closing of May: a hymn to our Lady, a short and wonderfully apposite address by Father Joseph Rickaby, another hymn, and that was all; but it went straight to the heart of each Stonyhurst boy there, with a directness that no other act of the centenary could equal. Benediction followed, and after supper came the repetition of the Operetta, which the night

before had proved such a success. Opportunity was taken of the interlude between the acts, of presenting a purse of £550 to the Rector, to aid in defraying the expenses incurred by the celebration. The money had been collected by the Stonyhurst Association, and was presented by Cardinal Vaughan, the President for the year. On Thursday morning his Eminence said Mass in the Boys' Chapel for all the Sodalists past and present, and after Mass renewed with them the act of consecration to our Lady.

It was fitting that the Hundredth Academy should vary in form from its predecessors, and accordingly the prologue was sung, with a chorus of performers in the Operetta. The classics were represented by a short dramatic farce, parodied from Horace, by four of the Poets. This was followed by, "What the birds say of the Centenary" spoken by five juvenile members of the house. The academy closed with the recitation of the Centenary Ode which was devoted to expressing the solemn thoughts connected with the great celebration—thanksgiving to God, and loyalty to *Alma Mater*. After the distribution of prizes a solemn *Te Deum*, composed by Father de Zulueta, was sung in the Church, and the centenary celebrations came to an end.

The servants, however, who had worked so devotedly for the College during the previous days, were to have their reward. The dress rehearsal of

the Operetta had been reserved exclusively for them and their families, and on Sunday, July 29, the buildings were thrown open to them after Benediction, and they roamed about and saw things as they chose. At seven, all the servants, tenants, and retainers of the College, mustered in the Ambulacrum for dinner which was served by members of the College Community.

For obvious reasons the anniversary of the first arrival, August 29, would have been unsuitable for the due celebration of the event; and it was consequently anticipated by about a month. When the actual day arrived, it was passed quietly and pleasantly by the small party then at the College.

We have already spoken of the very handsome reredos in the Boys' Chapel, put up in July 1894. Since that date many other additions to the decoration of the Chapel have been made from time to time. Statues of our Lady and St. Joseph were presented in the following year, though the carved oak canopies were not added till March 1898. The last of the four community tribunes was put up in October 1897. On May 24 of the following year, through the munificence of Bernard Belton, Esq., a fine organ and organ-loft were erected. The two handsome oak reliquaries came soon afterwards; and finally in August 1900 the reredos was completed, through the generosity of Eugene Kelly, Esq., by the addition of groups of painted angels inserted

in oak panelling on either side of the main design. When the dado under the organ-loft has been put up, little will be left to complete Mr. Hansom's beautiful conception.

The chief addition to the building and general adornment of the College since the centenary year have now to be summarised. In 1896 steps were taken towards relieving the gravel-playground of its barrack-yard appearance by planting rows of limes and chestnuts along the divisions between the Lines, and groups of trees at the angles. The restoration of playground-gardens, brought about more recently, tends to the same effect. Around these, doubtless, there will gather in time that body of tradition and that tangled system of tenure that distinguished their predecessors.

The rectorate of Fr. Joseph Browne, which began in October 1898, has already resulted in several excellent additions and improvements. Undoubtedly the one weak spot in the aspect of the College as it now stands, always with the exception of "Shirk," is the appearance of the stable entrance. In February 1899 something was done to redeem this by the erection of new coach-houses and stables opposite the old ones, which, however, are left standing. A further improvement in the same quarter was made by extending the swimming-bath towards the north, so as to make room for twenty private baths, which are heated by steam from the laundry. Next year

witnessed the beginning of great additions to the Sodality Chapel, which even in its original form was one of the most admired rooms in the house. It has now been lengthened to the size originally intended by the architect, and gains not only in beauty of proportion but also in utility, as it affords room for Sodalists who are Philosophers and wish to attend the office. Furthermore, the addition of two windows, one in the sanctuary the other near the door, on the right side as one enters, has removed the chief defect of the old chapel, want of equally diffused light. In the present year, the roofs of the old Shireburn summer-houses were renewed, for the weather and damp of three hundred years had rendered them unsafe. They are now restored with oak and lead in all their original beauty of outline, to continue to adorn the gardens for many years to come.

We have now described, as far as words can do so, the details of the transformation of the old Shireburn manor-house into modern Stonyhurst. The changes and improvements which time has in store will probably include the demolition of "Shirk," that ugly excrescence which spoils nearly every view of the College but yet furnishes a score of useful rooms, the erection of accommodation elsewhere to replace it, and the reconstruction of the offices at the back of the College, which, in style of architecture, fall sadly behind the modern building.

It further remains to trace the parallel development in aim and method of the generations that have lived and worked and played in and about the material structure during the past century.

THE COLLEGE FROM THE PARK

CHAPTER VIII

STUDIES

In the early days of Stonyhurst, as we have already seen (p. 10), the studies like those of St. Omers were almost wholly classical and literary, little or nothing being done for mathematics and science. There is abundant evidence that in Latin, at least, very considerable proficiency was habitually attained. Thus, by his own testimony, it appears that when Thomas Wyse left Stonyhurst in 1808 he could write Latin with more facility than his own language. Virgil and Horace were read from end to end, and, more than that, were so relished as to remain the familiar friends of many in after life, as is well known to those who recollect the survivors of early times. Great facility in Latin versification was also acquired, and long letters were not unfrequently interchanged in the style of Ovid. As to the study of Greek in early days the evidence is conflicting. Thus Waterton, in a private letter, confesses that, though well satisfied with his own Latin, he knew practically nothing of Greek.

Thomas Wyse, on the other hand, his contemporary, at the age of twelve wrote to his father a long letter in Greek, which, we are assured, was pronounced by competent authorities to be of very good quality. One possible explanation is that the system was by no means rigid, and that much was left to the taste of the individual master, who, it must be remembered, in those days "took up" his class from Figures to Rhetoric in the ordinary course of events. Richard Lalor Sheil, who entered in 1804, was exceptional in having two masters. He thus writes of them:

> "It was my good fortune to be placed at first in the class of the Rev. Father Laurenson, who was an excellent Latin scholar, and had, besides, a strong relish for English composition. Fr. Laurenson was a great gaunt man with a deep sonorous voice; he was obliged from, I believe, ill-health to give up his class, and was succeeded by the Rev. Mr. Brooke, who was a young man of manners which were pushed perhaps to the utmost limit of refinement. His taste in literature was highly cultivated, and his mind was full of examples of the best authors, and of precepts from the best ancient and modern critics."

That the boys did a considerable amount of author work, and with some thoroughness, is witnessed by the accompanying Great Academy programme of 1807. The public exhibition began about eleven, but for an hour previously the examinees had to stand with their books in the Long Room, where the visitors assembled, there to be put through their facings by any who chose to

do so, and the masters were at hand to find somebody for the work. Operations in the Academy Room were conducted without inordinate haste, for we find it recorded in 1825 that they began at 11.15 and lasted till 3 P.M.

For the full understanding of the following programme it must be premised that the divisions in which the names are arranged represent the three higher classes — Syntax first, then Poetry, lastly Rhetoric.

CLASSIC AUTHORS

To be Construed and Explained,
and
Miscellaneous Pieces

To be recited by the young Gentlemen whose names are annexed.

The Cyropædia of Xenophon,	Richard Norris Thomas Boothman
The first Book of the Eneid, rendered into French,	William Butt
Part of No. 26 of the Spectator,	Thomas Boothman
The same translated into Latin,	Richard Norris
Electio Herculis,	William Butt
The Iliad of Homer,	John Talbot
The Iliad and Odyssey,	James Butler
The Man of Ross, from Pope,	Hon. Philip Stourton
The same translated into Latin Hexameter verse,	John Nihell
In turrim ruentem—Elegia	Hon. Philip Stourton
Arbor nimium fœcunda—Elegia,	Thomas Wyse
The Oak—a Poem,	Charles S. Standish

The works of Isocrates, Moschus, and twenty select orations of Demosthenes and Eschines,	Richard Sheil
The works of Euripides, Sophocles, and Pindar,	Nicholas Ball
De Expugnatione Montis Video, Oratio	Richard Sheil
Ad Rossos, ne pacem cum Gallis ineant—Ode Alcaica	Henry Beaumont
Ode on the Continental Peace	Nicholas Ball

On these lines were the studies of the College conducted for many years, but not without growing evidence of discontent; it being commonly thought and probably with reason, that, in the absence of any external stimulus, it was impossible to keep the standard sufficiently high, and that things were tending to be too domestic and easy-going. Certain it is that none in later years undertook to perform gigantic feats, in the way of public exhibitions, such as we have seen above, and that the monuments which remain show a marked decline in the power of classical composition.

The needed stimulus was supplied by the University of London, the examinations and degrees of which were open to all in 1838. Early in 1840 Stonyhurst was "affiliated" to this institution, a step which was then considered necessary; and in the same year the first batch of candidates was presented for matriculation, the leaders of an unbroken yearly succession of matriculators from that date until 1896.

From the first there was a zealous movement in the direction of science; and apparently in this the greatest success was anticipated, for of the first matriculators three took Honours in zoology and one in chemistry. A botanic garden was also formed, and we have seen that the Observatory dates from the same period. When, after preliminary experiments, Stonyhurst settled down to the work required for the London University course, it speedily achieved highly satisfactory successes. In 1858, Honours in Classics at matriculation, for which there was then a special examination distinct from the pass, were taken by four boys in Rhetoric. In 1859 a Stonyhurst candidate was first on the Classical Honours list, and, in the four years following, the same position was gained at one or other of the matriculation examinations in January and June. In 1864 "Special Honours" were abolished, and the present system of "General Honours" established, candidates being ranked according to the marks obtained in all the various pass subjects together. In the degree examination, however, the old system still remained in force, and in these Stonyhurst has a far larger Classical Honours list to show than any other institution.

Coming back from the university examinations to the system followed in the College itself, a great change has to be recorded which was introduced by Fr. Peter Gallwey in the year 1855–6. Greatly cur-

tailing the amount of matter to be read in each class, so that all might be able to prepare it accurately, he at the same time revived the institution of "Extraordinary," an extra course for the more capable boys, which had fallen into disuse. He also introduced the division of classes into two opposite camps or parties *—Romans and Carthaginians—and "Concertatios." The whole system thus inaugurated is in the main still followed.

But, however useful as a stimulus, the connection with London never proved wholly satisfactory, and as time went on the feelings of dissatisfaction in regard to the methods of the University grew stronger. At last, in 1895, it was definitely decided to abandon London matriculation as an obligatory examination in the following year and to adopt in

* This device, which is intended to promote interest and emulation, may be thus briefly described. At the beginning of each half-term the two top boys—the "Imperator Romanorum" and "Imperator Carthaginiensium" pick sides from the rest of the class, as for a football match, only the principle of selection is mental not physical prowess. The two parties thus formed occupy opposite sides of the schoolroom and each boy finds himself confronted by a rival of presumably equal capacity whose business it is to correct him if he can whenever he makes a mistake in saying a lesson. A successful correction secures a "victory," which is duly recorded by the master or corresponding Imperator. The contest culminates in a "Concertatio" (to be described later) between picked champions, and the side that scores most marks enjoys a "victory-walk" during afternoon schools, which the defeated party has to spend in the Study-place.

its place the Oxford and Cambridge Higher Certificate. The advantages of the new examination are thus summarised in the *Magazine* for July 1895:

"This new arrangement will suit our course of studies much better than the old one. Not only are the Higher Certificates the direct sequel of the Lower, which are taken in Syntax, but they will also make our Rhetoric course the natural termination of the school career, instead of being quite disjointed. The 'Poets' will feel that their work is in preparation for their final examination, and those especially who take Classical or Mathematical Honours or an Advanced Science course will know that all their work is directly to the point, instead of being a 'parergon.'"

The Higher Certificate examination

"will also bring our boys into comparison with those of the Public Schools, in nearly all of which this examination is taken. . . . There are 1976 entries for the present Higher Certificate Examination, 854 for the Lower."

The London Intermediate examination for July 1895, while it brought great credit to Stonyhurst, caused loud outcries in the educational papers by the disastrous results of the Pass examination, and provoked some bitter comments in the *Magazine*. There were only eleven successful candidates in all for Classical Honours, and of these six were prepared at the Seminary, and secured the second fourth and fifth places in the First Class, the second and fifth in the Second Class, and the first place in Third Class Honours.

"Over two-thirds of the candidates (70 per cent.)," we quote from the *Stonyhurst Magazine* of October 1895, "were plucked in the Pass, which is a record even for the London University. . . . With an average set of papers, at least 50 per cent. would have passed as usual. But the London University sets no check on the idiosyncrasies of examiners; there is no public opinion to check them, and if they choose to set questions that are altogether out of the matter, or which are cunningly worded to conceal their objects, the candidates fail, and there is no remedy."

At this period, when things pointed to a needful change, the Catholic colleges, with the sanction of the bishops, began to turn their attention to the old Universities, and the English Jesuits were not slow to avail themselves of the opportunity. *The Times* for March 23, 1896, thus comments on the situation:

"The Hebdomadal Council at its last meeting granted a licence to the Rev. R. F. Clarke, M.A. of Trinity College, to open a private Hall for University students at 40 St. Giles'. The new Hall is to be started under the auspices of the Jesuit order, and will consist of a certain number of its younger members, who are to pass through the ordinary honour schools of the University and take their degree. . . . Ever since the days of the Tractarian movement the Jesuit Order has numbered among its members not a few Oxford men and some former Fellows of Colleges. For some time past the Order has been looking forward to a foundation at Oxford, but has hitherto been deterred from taking any step by the disfavour with which English Universities were regarded by the Sacred College of the Propaganda. Now, however, this question has been re-opened by Cardinal Vaughan and the English bishops and the result of their representations at Rome has been that leave has been given for the residence, under certain conditions, of young Roman

Catholics at Oxford. We understand that the new Hall has partly in view the development of the literary and educational work of the Jesuit body, and is partly an almost necessary step to the adoption of the Oxford and Cambridge Higher Certificate Examinations, instead of the London Matriculation, as the final examination for the head forms of the various Jesuit colleges for boys throughout the country. Jesuit education, as may be gathered from their manual, the *Ratio Studiorum*, from the very first corresponded in almost every detail of its studies to the classical side of the English public schools, and therefore chimes in with the Oxford course far better than with the programme of the London University."

How closely allied are the aims of the Oxford Classical Honours with those of the "Ratio Studiorum" may be clearly seen by comparing the following list of subjects for Honours "Moderations" with the ancient Academy Programmes given above, viz., that of Bruges (page 11) and that of Stonyhurst 1807 (page 122).

The average honours man offers at his first public examination, which takes place about a year and a half after his entrance :—

Necessary Books :—Homer and Virgil (the whole of); Demosthenes, 47 orations ; Cicero.

Special Books :—Greek Tragedians (3 plays); Aristophanes (3 plays); Juvenal and Persius (the whole) or Horace (all); Tacitus Annals (i.-iv.).

Special Subjects :—History of Greek Drama, or History of Roman Poetry ; Logic.

Composition :—Latin and Greek Prose ; Latin and Greek Verse.

Unseen Translation :—Greek and Latin.
Grammar :—General paper in Greek and Latin; Literary criticism and antiquities.

Stonyhurst, therefore, under the happiest of auspices is returning through her connection with the old Universities to her early ideals. The fifty-five years of her affiliation with London were productive no doubt of great good, but it was obtained by the sacrifice of much that was characteristic of the traditional Jesuit training. Once more her studies from "Preparatory" to the Universities form a continuous and consistent whole, and there is nothing now to prevent or check her advance with the best intellectual life of the country.

It is now time to give, in somewhat fuller detail, a description of the course of studies actually in vogue at Stonyhurst to-day. That course may begin either at the College itself or at Hodder according to the age, proficiency or strength of the individual boy. There are only two classes at Hodder; the Preparatory, to which boys are admitted at the age of eight, and Elements, which corresponds, in standard, with the lowest class at the College. The number of boys at Hodder varies from 45 to 60, and the establishment is quite on a separate footing with a Superior and assistant masters of its own. The studies, however, are under the general direction of the prefect of studies

at the College, who also conducts the examinations at the end of each term.

After finishing his course, one or two years, at Hodder, the boy goes on to the College, a change to a wider and more active sphere which is generally welcome, although the life is not so easy. The ordinary career of a College boy lasts seven years, if he goes through all the classes. There is no system of half-yearly removes as in many other public schools, but the more able boys do an extra course of work in addition to the ordinary. This course is called "Extraordinary" in the Lower Line and "Honours" in the Higher. The classical and mathematical courses are distinct; each boy in either subject follows the class for which he is best fitted. A course of general elementary science is begun in Grammar: chemistry, heat and light, as required for Lower Certificates, are taught in Syntax, and in Poetry and Rhetoric, chemistry, theoretical and practical, according to the standard of the Higher Certificates. After finishing Rhetoric, or even before, if capable, a boy may join the special classes for mathematical and classical scholarships at the Universities, which have recently been started, or, similarly, the biological class begun this year, which by agreement with the Conjoint Board of the Royal College of Surgeons and the Royal College of Physicians will exempt a student from the first and most trying year of the medical curriculum.

THE STUDY-PLACE

In addition to the ordinary school work, Elements and Figures have a singing lesson for three-quarters of an hour every week, and Figures and Rudiments a drawing lesson for an hour weekly. Further instruction in music and the arts is continued at the option of the parents.

The general effect of making the Higher Certificates the crown of the College lower course of studies is chiefly observable in the following points:— (1) Prominence given to "Sight" work which is now started for Latin in Figures, for Greek in Rudiments; (2) the introduction of Greek composition, prose and verse, the former of which is taken up seriously in Rudiments; (3) greater insistence on training the memory by lesson-by-heart, which is so essential in advanced composition; (4) more flexibility in accommodating the programme according to the power of the individual and the class. A boy may now begin to develop his strong points as early as Syntax, when specialisation may be permitted without much danger.

A few words may here be said about two forms of school exhibitions, which were much more in vogue in the past, but which continue to fulfil a useful end. These are known as "Concertatios" and "Academies"; the latter, which have several times been incidentally alluded to, are confined to the three higher classes, the former belong exclusively to the Lower Line. A "Concertatio," then, is

a display of school matter given by selected boys from a lower class, in the Community refectory during dinner. It generally consists in lesson-by-heart, grammar, translation and declamation. The boys are pitted against each other in pairs and the names of the victors are read out at the end in a Latin formula to this effect—"Certamine rite peracto, victores renuntiantur, e Romanis N.N. e Carthaginiensibus N.N.; inter ceteros vero, æquo Marte pugnatum est." Each of the Lower Line classes gives a "Concertatio" once every term. A custom long associated with "Concertatios" may perhaps deserve mention here, that namely of being weighed at the mill in the interval between the end of the display and the combatants' dinner. The wooden panels surrounding the machinery at the mill are covered with records of such weighings and have come to form a regular palimpsest, on whose surface old boys have an increasing difficulty in discovering their own particular testimony.

The Academies are more formal affairs and are held in the Academy Room at the end of each term before the assembled house. A specimen of an Academy programme belonging to an early date has already been given at the beginning of this chapter. The following, the last given in the present year, will of itself sufficiently show the points of similarity and contrast.

STONYHURST COLLEGE

WALTZES "Wedding of the Winds" *J. T. Hall*

THE ORCHESTRA.

PARS PRIOR.

Prologum pronuntiabit	CAROLUS COUPLAND
Ex Vergilii Æneid. II. memoriter explicabit	CAROLUS MANNERS
"The Last Blessing" (Coppée), pronuntiabit	JOSEPHUS MULLEN
De Rei Militaris Britannorum Historia disseret	PHILIPPUS WATTS
"Bobs" (Kipling), pronuntiabit	MANUEL DIAZ

Interlude "Military March" *Schubert*

1st Violins:	*2nd Violins:*
L. MORRISON (e Synt.)	J. MULLEN (e Synt.)
J. MARTIN	P. PLUCKNETT
F. DAVIS	*Celli:*
Piano:	U. QUIN
B. SWINDELLS	A. ROSES

PARS ALTERA

Homeri Odyss. IX. explicibit		PATRICIUS O'HEA
E fabula Shakespeariana	Quince	MANUEL DIAZ
	Bottom	ALGERNON ROCHE-KELLY
	Snug	BRENDAN MULHOLLAND
"Midsummer's Night's Dream," Act I. Sc. 2, agent	Snout	THOMAS O'FARRELL
	Starveling	LEO BONACINA
	Flute	FREDERICUS PLANT

"Sons of the Present" (O'Connor Gerard—Costello—Gallwey—Kenna —Sotomayor—A. de Romaña—H. de Romaña—Lane Harrington—Loftus —McCarthy O'Leary, &c.) pronuntiabit PERCY RUSSELL

Part Song "Gather ye Rosebuds" *Barnby*
THE CHOIR.

RENUNTIABITUR MAGISTRATUUM RENOVATUS ORDO.

The course of lower studies corresponds to the whole of the ordinary public school career, that is, a boy of average diligence and ability who has undergone it is ready to enter the Universities or begin his special training for a profession. But the peculiar situation of Catholics in this country, unprovided as they are with a University of their own creed, has caused the development at Stonyhurst of a course which already existed at Liege and which is now directed to meet as far as possible this deplorable want. Here the young Catholic may get, what he cannot get elsewhere outside a theological seminary, a course of Catholic philosophy, which will enable him to understand the principal philosophical questions of the day and to take an orthodox position in regard to them. The course

extends over two years and includes logic, natural theology, psychology, cosmology and ethics. There are also lectures on political economy and political science in alternate years, and, concurrently with or after the course of philosophy proper, men may attend classes in preparation for the various professions and services.

The life of a "Philosopher" at Stonyhurst nowadays is a judicious blend between the freedom of the Universities and the discipline necessary to secure due attention to work. They form a community entirely separate from the rest of the College, occupy their own rooms, public and private, and have a distinct staff. Outside class-hours they have the freedom of the College and the surrounding district, keep dogs, bicycles or horses, shoot over the College preserves, or fish the river and ponds according to their fancy, and in general enjoy a degree of liberty which in the envious eye of the schoolboy appears unbounded. The ordinary day is so arranged as to include, between private study and lectures of obligation, eight hours of serious work; the individual of course may extend this time according to his needs or desires. Tuesdays are generally half-holidays, and Thursdays whole holidays.

From this account it will be gathered that one former type of "Philosopher" such as sketched in Mr. Percy Fitzgerald's books and still to be seen

several generations ago—viz., the young gentleman of foreign extraction and of good fortune sent to Stonyhurst by his guardians with no more definite object than to keep him out of mischief and teach him English—has become entirely extinct. The modern "Philosopher" has a very definite object in view, and, generally speaking, has to work very hard to attain it. Notwithstanding, it may be doubted whether the enjoyments of such a life are not quite as keen as those depicted in Mr. Fitzgerald's glowing "Memories." There are few who do not look back on the years spent in "Philosophy" as by far the pleasantest in their College course.

A most important step in the development of studying at Stonyhurst remains to be recorded, viz., the establishment of a Scholarship Fund by the College aided by the Stonyhurst Association. The absence of endowments of this sort, joined to the general poverty of the Catholic body, has made it hitherto impossible for many boys to reap the full benefit of the College course, not to say complete their education in "Philosophy" or at the Universities. The depletion of the higher forms has always been noticeable. Classes, which numbered between forty and fifty in the Lower Line, reach Rhetoric with only ten or a dozen members, and those withdrawn have often been the brightest boys. Already, in 1881, the Association recognised this

crying want, and granted a Scholarship of £40 for two years to the Stonyhurst boy highest on the London Matriculation list to help him to continue his course in "Philosophy," but when matriculation was abandoned in 1896 this grant lapsed. Now that our relations with the older Universities have brought into prominence the extent to which we are handicapped in competitions for open scholarships, by want of some such aid, the Association has taken the matter formally in hand by the appointment of a sub-committee to consider the question of scholarships at Stonyhurst. We may allow ourselves to quote a few passages from their report :

"Catholics in this country have for many generations enjoyed what is equivalent to a very valuable endowment in the voluntary services of a large body of Religious and others, who have devoted themselves to the work of teaching. Hitherto the Catholic laity has co-operated in this work mainly by assisting to provide good school-buildings. But now the opening of the Universities to Catholics has awakened all who are interested in the future of Catholicism in this country to the necessity of doing something to strengthen our schools, especially in their upper classes. Without such assistance they cannot effectively utilise the resources which they possess so as properly to maintain the position of Catholics at the Universities; nor can they adequately make available to Catholic boys and their parents the great wealth of endowment now thrown open to us at Oxford and Cambridge. . . . The sub-committee desires to impress on all members of the Association, and through them upon all friends of Stonyhurst, the importance and urgency of the claim which they are recommending.

Its title to support depends not so much on the advantages to be secured to individual boys, as on the importance to the Catholic body at large of strengthening our schools so that they may give to Catholic boys all possible assistance to enable them to begin life on equal terms, so far as intellectual training is concerned, with those who will be their companions and competitors at the Universities and in the world."

The report concludes by printing some lists of scholarships offered at various public schools, both of ancient and modern foundation, by way of impressing upon its readers the painful contrast afforded by our lack of endowments.

As a result of the recommendations of its committee, and pending the increase of the Scholarship Fund to such a point as will secure a fixed annual amount of sufficient value, the Association now offers every year one open junior scholarship for boys under fourteen, tenable for two years or more. The Scholarship Fund, supplemented by the College, already provides a senior scholarship of £40 and a junior scholarship of £30 pound a year, both tenable for two or more years.

Meanwhile individuals have generously responded to the appeal of the Association, notably Mr. W. E. Dobson, of Nottingham, who has founded a scholarship of £30 per annum. Another very valuable contribution to the same object has resulted from the sale last August of the College "Crivelli" for £4000, with which sum it is proposed to found two

"Philosophy" scholarships of £60 a year each, to be called the "Arundell scholarships," in compliment to the family of the original donor of the picture.

Further details as to the general system of prizes at Stonyhurst, as well as a full account of the work both in the lower and in the "Philosophy" course, will be found in Appendix B. We may conclude this chapter with a few words on other forms of stimulus in use at the College, those, namely, that appeal to the pleasure-loving instincts of boyhood. Of these the chief are the "good days" that occur towards the end of the summer term, and are nowadays given only for proficiency in mathematics, three "distinctions"* out of a possible four being the qualification required. The six-first "good day," which used to be given to the first six in each class as determined by the final Compositions, as also to the best in each class at catechism, was abolished in 1889. The "good day," latterly, has taken the form of an expedition by waggonette to some place of interest in the neighbourhood, and a specially "good" dinner with music and dessert in the evening. The Philosophers and Rhetoricians, as such, have also "good days," which they commonly spend at the sea-side. Next in importance to the "good days" are the "good breakfasts," which are given once a term to all boys "distinguished" in general school

* A "distinction" means the gaining of two-thirds marks in a subject.

work. They happen on the mornings of Academy days. Honours suppers are the reward of those of the Higher Line who are "distinguished" in the honours course of their respective classes. A "good supper" is the common way of remunerating various bodies, such as the orchestra, acolytes, and so forth, who devote some of their leisure time to the service of the establishment.

The Stonyhurst Association, already referred to in several connections, is an organisation of old boys and friends of the College founded by a number of prominent Stonyhurst men in July 1879. Thus it has attained its majority in the present year, and during the period of its adolescence it has been of such substantial assistance to *alma mater* as to rank its promoters amongst her greatest benefactors. Its object, as set forth in its first report, is to further the interests of the College and of the Catholic body at large, particularly by encouraging amongst the pupils the exercise of the art of expression. With this view it has always generously supported the Debating Society, and its essay prizes are amongst the most valuable within reach of the boys and Philosophers. But the scope of its beneficence has widened with the years, and in addition to many donations to specific objects it provides prizes for subjects not formally included in the curriculum, such as drawing, music, gymnastics, and carpentry.

In addition to the annual general meeting, which

takes place at Stonyhurst, there is every year a "Stonyhurst dinner," either in London or some other centre, which serves as a means of reunion for old boys. For the rules and conditions of membership the reader is referred to Appendix F.

LEAGUE SHIELDS AND CHALLENGE CUPS

THE HIGHER LINE OVAL

CHAPTER IX

GAMES

ATHLETICS in their various forms may well appear as prominently in a school-chronicle as they do in school life. For games enter into education in each of its three aspects, building up and developing the body, resting the mind, and, by the opportunities they afford for the exercise of patience, obedience and unselfishness, strengthening the moral fibre as

well. Moreover, a writer on Stonyhurst games may appeal not only to sporting interests, aroused mainly by "records" and other such exploits, but also to those of a graver cast, for his subject includes many obsolete pastimes, such as are the concern of the antiquarian and the student of evolution. Doubtless, in every healthy school there flourish the traditional games of British youth, but in some these are marked by certain variations from the common type, brought about by the peculiar history of the schools in question and their resulting individuality. Now the circumstances of her history have made the individuality of Stonyhurst very strongly pronounced, so much so that her aloofness and adherence to tradition have often been made a subject of reproach. An English school founded in a foreign land and maintaining the more on that account an essentially English spirit, it preserved in its isolation, with a tenacity beyond the common, the customs which it imported. During the whole of its residence abroad, it was shut off from any outside influences that might have modified the nature of its games, and, even when transplanted to English soil, the remoteness and inaccessibility of its new home, combined with the still prevailing atmosphere of persecution, contributed to the continuance of that effect. Accordingly, we may well believe, in spite of the scantiness of direct historical evidence, that the distinct varieties of cricket and

football, up till lately in vogue at Stonyhurst, were part of her ancestral heritage. The gradual breaking down of the barriers of separation began as we have seen in the matter of studies by affiliation to London University in 1840, and in the case of games by the introduction of orthodox cricket twenty years later, and, greatly accelerated by the erection of the new College, brought about the extinction of several indigenous forms of sport, and weakened the hold of others upon successive generations. But this, so far from being a sign of decrepitude and decay, is only the natural action of a living organism adapting itself to new surroundings. If Stonyhurst has to come into contact with the country at large she must accommodate herself to the games of the country, and, wherever these interfere with games peculiar to herself, she must be content to forego private advantages for the sake of those that are common. This being so, it is all the more necessary to say a few words about the amusements of our forefathers, which fulfilled their purpose very admirably in their day.

Outdoor Amusements.—There is still extant a code of "Scholars' Rules" which from internal evidence must have been drawn up in the very earliest period of the Stonyhurst settlement. According to these, certain "trifling games," such as tip-cat, marbles and the like, are discountenanced,

whilst a list is given of the orthodox pastimes with the seasons proper to each.

"Football commences in the Great Vacation, if the weather be not too hot, and continues till Easter. Then [Stonyhurst] cricket which is only to last the Easter Vacation, cat, trap, etc. Top begins with the Great Vacation and ends with the retreat."

Of the games here enumerated, "Trap" (perhaps the species of Battledore known at Ushaw as "Long trap") and "Top" speedily became extinct. "Cat,"* a game somewhat resembling rounders or the American base-ball, flourished at Stonyhurst, as it still does at Ushaw, till a serious accident to the late Sir Charles Clifford was the occasion of its discontinuance. The omission from the "Scholars' Rules" of Handball, the Stonyhurst form of "Fives," which was played "in the line" at St. Omers and was very popular at Liege, suggests that they were framed before the handball-wall was built by Fr. Wright, in 1799. Handball subsequently became one of the chief games at Stonyhurst, and attained the dignity of a special season.

"Second Bounce."—One variety of the game,

* Our theory that Stonyhurst cricket and football are indications of the form in which these games existed in England when our ancestors were driven abroad receives additional probability from the assertion by a writer in the *Weekly Register*, May 9, 1885, that the Ushaw games of Cat and Battledore were transported by Card. Allen from sixteenth-century Oxford to Douay.

known as "Second Bounce" now a thing of the past, was certainly peculiar to the place. It is thus described by the author of "Saxonhurst":

"The game involved a certain cost and trouble. The balls were small, and considered, as indeed they were, triumphs of exquisite workmanship. They were formed of india-rubber wound round and round in light strips, a task of the greatest nicety and delicacy. Thus the whole became as hard as iron and would 'bound' to the very welkin. The covering of these works of art only a trained hand or two could accomplish. It was done with the very finest kid-leather, and the sewing, for smoothness and neatness, would have done no discredit to a seamstress. A set of six of these balls, snowy white, glistening, smooth as eggs, was something to see. They were always on view the night before and much admired by connoisseurs. The game usually came off on a long Sunday evening—eight players, four 'going in' and standing about twenty yards from the wall, four being 'out' and standing some thirty or forty yards off. Thus a large amount of ground was covered. The whole population gathered at the edges of the boundary lines and made a sort of human wall. The principle was the same as that of hand-ball, only the ball was 'stopped' in the air, allowed to 'bounce' [twice], and was *then* sent up. Some of the strokes, from the more muscular arms, were splendid, and seemed almost as if sped by a racket-bat. The sharp click on the wall was grateful, yet on the whole it was more a curious than an exciting game. It was more a display for the vulgar."*

"Second Bounce" suffered a total eclipse, as

* "School-days at Saxonhurst," pp. 78, 79. This bright little sketch, incomplete though it is, keeps its freshness wonderfully through the years. The author has lately recast and amplified his reminiscences in a series of "Stonyhurst Memories," published in 1894.

handball itself a partial one, on the introduction of "London" cricket in 1860. The purpose of that singular epithet, till quite recent years generally applied to the national game, was to distinguish it from the primitive Stonyhurst form, which it is now our business to describe. Our meagre records of continental days do not enable us to trace the presence of this game abroad, but it appears at Stonyhurst in a highly organised form, which argues a long course of previous existence.

"STONYHURST CRICKET."—It was essentially a single-wicket game : the purpose of a wicket being served by a stone, like a small mile-stone. The full-sized bat had a handle about two feet long, round at the top, and an inch in diameter. This handle became gradually flatter and broader, finally terminating in an oval head, some four and a half inches wide at its broadest part, and sloping outwards with a gentle curve on the striking side to a maximum thickness of nearly two inches : the approximate length of the whole being three feet. The striking side of the head had its edges rounded. As a general rule, this portion was made of alder wood and was spliced with strong twine to the handle ; but there were also bats of a single piece of ash, which were much affected by some players. The ball was a home-made article, the boys themselves constructing the interior, which consisted of a core of list (sometimes with a nucleus of cork or

india-rubber), tightly wrapped round with worsted soaked in glue, the completed ball being rapidly dried before a fire. The shoemakers of the establishment subsequently covered it with two hemispheres of thick hard leather, the edges of which with their inner surfaces laid together were stitched through and through with wax-end. The seam thus formed made a raised belt round the ball on which it was bowled, and this irregularity of shape, joined to the extent of ground covered by the "field," made proficiency in fielding long a characteristic of the Stonyhurst cricketer.

For the cricket season various "matches" were formed, each of ten boys and each having its own stone. The ground was the gravel playground, every pitch made smooth and hard by rolling. Of the five players standing out, one took the bowling, which by rule was entirely under-arm and along the ground. Another was "second-bowler," which corresponds to wicket-keeper, and the remaining three "fagged" [*i.e.*, fielded]. The "crease" was measured by a bat's length from the middle of the stone, and was accordingly semi-circular in form. No playing of balls was allowed, for slogging was obligatory, and at every stroke the bat had to be raised at least above the horizontal. If the batsman hit behind the line of stones to the on-side he was out. The bowling-mark was thirty yards from the wicket, and the

running stone twenty-seven, and a little to one side. "There and back" constituted one run. Each batsman was allowed only a maximum of twenty-one balls, after which, though he was neither bowled nor caught nor stumped, his innings lapsed.

More rules might be quoted for a complete understanding of the game, but we have given enough to show that, whilst retaining a generic resemblance to orthodox cricket, the specific differences of the Stonyhurst game were many and marked.* It began during the Easter Vacation and continued till Pentecost, and during the interval all who had enrolled themselves in one of the recognised matches were obliged to play on every opportunity. For the benefit of those not engaged in matches, certain offshoots of the regular game—known as "Common Innings" and "Tip and run"—were organised and played on the fringes of the ground proper, whilst in summer evenings, after the cricket season was over, a sort of double-wicket game was occasionally played, which went by the name of "Double Puffing." †

For eighty years and more Stonyhurst cricket

* A fairly complete description of the game, with a summary of the rules may be found in the *Stonyhurst Magazine*, vol. ii., pp. 83–86, or in the *Centenary Record*, pp. 179–182. The illustration at the end of our first chapter (p. 8) represents a Stonyhurst cricketer in the ancient costume.

† A lengthy and amusing description of this occurs in "School-days at Saxonhurst," p. 68.

flourished on English soil until it was ousted from public favour, not so much by its cousin, "London" cricket (for their seasons, latterly at any rate, did not clash), but by Association football. In 1886 for the first time no home-made balls were provided or bats ordered, and so utterly has the game passed from the knowledge of the present age that only with difficulty have two or three inferior specimens of the implements used been preserved for the museum. Other surviving traces of the ancient pastime may still be seen dotted about the playground in the shape of the original cricket-stones. These were formerly pressed into the service of another playground game, called "wicket-cricket," because the "bat" was a wooden club, resembling a stump, though slightly shorter and thicker. The ball was light, made of list and worsted covered with sheepskin, and the bowling had to be slow. Regular clubs used to be formed with distinctive caps and badges, and many exciting challenge matches were played during short periods of recreation, or when weather had put the field out of condition. The spread of tennis and increased facilities for getting to the field have practically abolished playground wicket-cricket, though it still survives in the Ambulacrum, and the ancient stones are passing an old age of idleness. Something resembling wicket-cricket seems to have been played at Charterhouse, before it moved from

London to Godalming, a game called "hockey-sticks and four-pennies," which was played with clubs, and balls like large fives-balls, the wickets being generally formed of coats or jackets.

STONYHURST FOOTBALL.—Turning from cricket to football, we find traces still more evident of an antique survival. This game certainly existed in the earliest period of the College at St. Omers; and we have proof positive that it was much played at Liege.* There can accordingly be no doubt that the form peculiar to Stonyhurst was brought over in the migration, and represents what had been in use abroad. When we compare Stonyhurst football—the playground game—with special varieties found in other schools, such as Harrow, Winchester, and Eton, enough resemblances appear to suggest the probability that all are descended from a common ancestor. The Stonyhurst species has a rigorously accurate and scientific character, sedulously protected by minute regulations. The goals are narrow, seven feet being the maximum width allowed, and, as at Harrow and elsewhere, their height is theoretically unlimited—*a solo usque ad cælum*. The ball must originally have been very small, for we find it on record that in 1819 the higher line began to

* See the evidence accumulated by a writer in the *Stonyhurst Magazine*, vol. ii. pp. 131-132; where likewise an ingenious parallel is drawn out between the various forms of football at Eton, Harrow, and Stonyhurst.

use one 25 inches in circumference, "being seven or eight inches larger than the former balls." * The number of players is unlimited, different parts of the ground and various duties being assigned to each. Each goal is in charge of a guarder, and no one else on either side may approach within eight yards of it, unless the ball be inside of the limit. Round the semi-circle which marks the distance cluster the "second-guarders" of the side to which the goal belongs, and the enemy's "poachers," the great qualification for the latter office being quick and accurate shooting. The hardest work is that of the "players-up." Small boys, who could have no chance of doing anything in the shock of battle, are utilised on the outskirts of the ground in keeping the ball within the limits when the interests of their side require this.

An essential feature of the game used to be the rule that a player in possession of the ball, which was obtained by touching it with his foot, could not be deprived of it by an opponent approaching from a distance of less than three yards † in front. A very similar principle is observable in the Harrow *Yards*. The Eton *Rouge* had its counterpart in the regulation that when two players on opposite sides

* The Stonyhurst balls are slightly oval in form. At present those of the Higher Line measure 23 and 22 inches round the larger and smaller circumferences respectively. The smallest balls, in the third playroom, are 3 inches less each way.

† Now altered to one yard.

combined to send the ball out of the ground by kicking it together, or by a shot from one upon the other, it belongs to the first who touched it.*

The one point in which the Stonyhurst game notably differs from other varieties is that it allows the ball to be boxed with the closed fist, though a goal cannot be so scored. This is perhaps a trace of foreign influence, to which the school was to some degree exposed, at least in its Liege days, when it was not so rigidly confined to English boys. With the open hand the ball can only be stopped, not struck, and from the first bounce of a ball so stopped no goal can be scored. It may likewise be caught in the air with both hands, but must immediately be placed on the ground. To avoid the possibility of a "draw" the first goal taken used to be reckoned as a half-goal, and, as in the old Charterhouse game, whenever a goal is scored the parties change ends. The usual duration of a match is an hour and a half, divided into periods of half an hour each, at the end of which guarders and second guarders are generally relieved and join the "players-up."

The style of play produced by the conditions of this game has a well-marked character. The ball being well adapted for long flights, and the height of the goals unlimited, a good player may hope to score from almost any part of the ground. Hence,

* Now, in accordance with Association rules, the ball is considered to be sent out by the person it touches last.

when such players obtain the ball, they must at once be "smothered" and prevented from having a free kick. Sometimes, for this purpose, individuals have been told off to "tiger," or shadow, a dangerous player, though the practice is not considered strictly legitimate. As the game is always played on gravel, the football in wet weather touches nothing that it does not adorn.

"Their [the players'] outward appearance, all mud-stained and dirty from many a roll and fall upon the ground, with the circular muddy stamp of the ball upon cheek or brow from a savage and well-directed 'shot' bore an awful and terror-striking aspect. I have seen a warrior levelled flat by a splendid shot that came low and 'stinging,' and took him on the side of the head with a loud report." *

The most dramatic situation in this game is when the ball has been driven out by one of the defenders close to his own goal. The eight-yards rule being then suspended, the bulk of both parties throng together in a surging mass close up to the posts. The ball is boxed, from where it went out, so as to fall well in the centre, and a struggle begins, not unlike the Rugby "scrummage." The object of the assailants is to force the whole crowd of friends and foes bodily through the goal, and with it the ball, which it is impossible to see or to reach; their opponents, of course, striving to drive it in any other direction. The singleness of purpose which

* "School Days at Saxonhurst," pp. 65–67, where a "squash" goal is likewise vividly described.

THE CADET CORPS

governs the attack not unfrequently prevails, and, slowly at first but with gradually gathering force, the tide pours through.

Such are the main features* of what for about ninety years was the great and practically the only winter game at Stonyhurst—features that seem destined to suffer a gradual obliteration, as Association rules enter more completely into the hearts and habits of new generations. The names which distinguished the sides were originally "York" and "Lancaster." Under date Oct. 3, 1820, we find the following bold assertion made by an old journalist: "The best match of football that was ever played at Stonyhurst was this day fought out between the Lancastrians and the Yorkists." At a later period the sides were always known as "English" and "French," except during the Crimean War when, in deference to our allies, they became "English" and "Russians." For minor and extempore contests other names are used, one traditional classification separating the boys into the factions of "Pipes" and "Windows," according to their position in the old Study-place, which had windows on one side and gas-brackets only on the other.

The season of Stonyhurst football has always terminated at Shrovetide† with the solemn celebra-

* For rules in full see *Stonyhurst Magazine*, ii. 195–6.

† Shrove Tuesday was long the traditional day for football matches in many parts of the country. Within a hundred

tion of the "Grand Matches" when it is ever to be seen in fullest vigour. The days appointed for these are the Thursday before Quinquagesima, and the Monday and Tuesday following, but the necessary preparations have to be begun long before. Sides are picked by the heads of the Line,* who do not then know which is ultimately to be their own. These sides, under the colourless titles of A. and B., play two or three trial matches, and, if they prove to be unequally balanced, changes are introduced. When the parties are considered well-matched the heads toss up for choice between them. Then is played the "Match for the Name," the winners becoming "English" and the losers "French." From this moment till the conclusion of hostilities red and blue badges are constantly worn by the respective partisans. On the Grand-Match days themselves, English and French flags are hoisted at either end of the ground, and, as play proceeds, that of the losing side flies half-mast high. At the end of each day's play, each party gathers round its own standard to cheer, and to sing the "Marseillaise" or "Rule Britannia," as the case may be; but the losers have to leave the ground first. At the entertainment with which the day concludes, there is more cheer-

years of the Conquest the historian FitzStephen wrote that boys "annually on Shrove Tuesday go into the fields to play the well-known game of ball" (*ludum pilae celebrem*).

* We describe the Higher Line procedure: that of the other two Playrooms is exactly similar throughout.

ing in the Academy Room, the winners having the privilege of the last word. For the final result, all the days' play is reckoned together, and, on the Tuesday evening, the victorious flag suspended in front of the stage-curtains graphically records the issue of the struggle.*

Till recent years the "Grand Matches" were a great epoch in Stonyhurst life, and the business of winning them undertaken with much earnestness. Rival heads organised their followers for attack and defence, and drew up intricate plans of battle that each might understand his position and his duties. On the eve of the contest councils of war were held, wherein the more experienced members of the party spoke words of advice and encouragement, whilst the rank and file endeavoured to promote the common interest by promiscuous and enthusiastic cheering. The boys of the Third Playroom, who held their meetings in opposite corners of one room, used to hurl defiance at one another in poems specially written for the occasion. But all this pomp and parade has long been gradually disappearing. Every year the playing of the "Grand Matches" becomes more of an effort, and although some sort of a playground game will doubtless always be

* The beginning and end of each half-hour of the "Grand Matches" used to be marked by the firing of an old ship's carronade, presented by Admiral Manners, until on the bursting of that ancient piece of ordnance the practice was discontinued.

played, if only because the grass is not always fit for use, it is evident that the glory of Stonyhurst football has departed with the advent of Association.*

"LONDON" CRICKET. — Before describing the growth of this popular game at the College, we may say a few words about the introduction of "London" cricket about forty years ago. And let those who are inclined to regret the disappearance, actual or proximate, of Stonyhurst cricket and football, reflect that this is the price the College had to pay in order to emerge fully from the early isolation that shrouded her name and cramped her influence. For only by the adoption of the national games have "out-matches" been rendered possible and the College brought into contact with the outer world of Club and School.†

* Even since this was written, events have marched in the direction prognosticated. This season—1900–1901—for the first time, the ancient goal-posts have not been erected in the playground; but in their stead, since Christmas, have appeared Association goals made from their remains.

† The reader may be amused to see one effect of this fusion. The well-known Protestant paper, the *Rock*, thus comments on our first cricket match with Rossall, June 18, 1874: "How the Rossall pupils could have desired, or the Rossall masters could have sanctioned, any match of the kind we are entirely at a loss to conceive. However, it is some comfort to know that the Protestant youths were thoroughly well beaten, as they richly deserved to be. But have the masters never read their Bible, or have they forgotten the consequences—as recorded in its pages—of allowing the Israelites to mingle in the Moabite games and dances? All

STONYHURST COLLEGE

Before 1860 cricket proper was, to all intents and purposes, unknown. Occasionally, indeed, an attempt was made, by way of variety, to play the game, but, with a fine indifference to details, which were freely accommodated to Stonyhurst ideas. Bowlers delivered their balls underarm and along the grass, as they were accustomed to do along the gravel; batsmen, grasping the bat by the very top of the handle, slashed at every ball as with their native weapon; the field was arranged by the light of nature, and the constant changing over at every fifth or sixth ball was regarded as unnecessary and unmeaning. But in the summer of 1860 an organised effort was made by the then First Prefect, the late Father Thomas Welsby, to establish the game on a firm foundation. A club was formed, confined at first to the Higher Line, and an enthusiastic beginning was made. From the records of the first secretary, who, as the Rev. John Farmer, afterwards became known to many generations, we glean many tokens of the energy with which the game was taken up.

"Conservative old fogies," writes this enthusiast, *laudatores temporis acti*, "will doubtless sigh over the degeneracy of the times and wonder why we could not let well alone?

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these comminglings with Papists act as so many enticements to idolatry, and the masters who do not see this are unfit to manage a Protestant school. We would advise parents who have sons at Rossall to keep a sharp look-out"

My dear old friends, we have an immense esteem for the days of old, but we must

'Act that each to-morrow
Find us farther than to-day.'

We must put on steam if we wish to keep pace with the spirit of the age. It would not do to sit down as passive spectators, whilst all around us is replete with energy and life";

with very much more to the same effect.

"On May 22nd," continues the secretary, "the Aighton Manor C. C.* invited the Stonyhurst C. C. to join them in a mixed match. . . . For some of the men it was the first time they had handled the willow: most were unscientific in their movements and their knowledge of the rules was rather scanty."

He comments later on "the ruinous and unscientific habit contracted by most of the A.M.C.C. of wildly slashing at the ball." Subsequent disasters that overtook the same team are ascribed to their "loose and wide overhand bowling"; apparently the Philosophers had in this respect at least broken loose from the Stonyhurst tradition. About midway through the season the boys' confidence had grown so that they requested permission to challenge Oscott; this, wisely enough, was considered too bold a step for the first year. The game thus initiated has flourished ever since. On July 18 1861, the first out-match was played against a Blackburn club, on which occasion the eleven burst

* By this name the Philosophers' Club was at first known.

upon an astonished world in a uniform, secretly prepared, of white flannel trousers, pink shirts, and blue caps.* Since that auspicious date 201 matches against foreign teams have been played, and of these the S.C.C. has won 107, drawn 27, and lost 67, a sufficiently creditable result, considering that the vast majority of their opponents have been not other schoolboys, but grown men.

The present Cricket Field, then known as Parker's field, was the original ground of the club. In the season of 1860 it remained in its primeval wildness; but during the winter a rectangular piece of turf, thirty yards square, was laid out, and on this the Blackburn match was played. From such small beginnings have sprung the three great fields now devoted to the game. A marquee fulfilled the functions of a pavilion, until in 1865 a commodious pavilion of wood was erected on the Higher Line oval. The Lower Line came in for the reversion of this when, in 1895, through the exertions of Father James Robinson, the present handsome red-brick building took its place.

ASSOCIATION FOOTBALL.—The most recently laid of the three cricket grounds, which is reserved for the Third Playroom, started life in 1891 as a foot-

* The Stonyhurst colours have been frequently changed. At present chocolate and gold is in vogue, which the weather speedily reduces to brown and yellow. An appropriate and pleasing selection would be the Shireburn colours, green and white.

ball field, and, in fact, serves still in both capacities. As it is only used for the principal matches, and has been admirably levelled and drained, it pays its double debt with ease, and the Third Playroom rejoice in a ground considerably larger and better than that with which the whole house had formerly to be content. The ordinary football grounds lie along either side of the Avenue, where all the twenty-twos can find accommodation ample enough, if not of the best quality. No doubt, in course of time, all will be scientifically laid out; meanwhile, the analogical mind of youth has christened one of the least level, the "switchback." The Philosophers have an excellent ground of their own beyond the belt of trees that fringe the Avenue.

The influence of Association at Stonyhurst first began to make itself felt early in the 'eighties, but not until 1884 did it obtain any sort of footing amongst the boys. Its beginnings were humble and somewhat timid, and, the utterly novel style of play which it required not being at first understood, many prominent football-players set their faces against it. The following year it was taken up with greater ardour, and that unfailing stimulus to exertion, an out-match, was arranged. The opposing team numbered several members of the Preston North End, then at the zenith of its efficiency, and the boys, of course, were beaten; but every succeeding year gave a greater impetus to the new pastime, till from

optional it became obligatory, and finally took rank as the principal game from September till after Easter. About ten out-matches are now played every season, some of which, as that against Rossall, are annual events of great interest, and in addition a system of Inter-Class "League" matches, established by Father Robinson in 1891, keeps up the excitement to the very end, and makes what was formerly a long and dreary season one of the most pleasurable of the year. The classes, arranged in Senior and Junior Leagues, contend for two handsome shields, which hang in the boys' refectory, with plates around their margins recording the names of the victorious teams. Up to the present season, the College eleven, out of 37 out-matches, had won 21, drawn 4, and lost 12.

To turn now to the minor forms of out-door relaxation, the *entrées* that give variety to the more solid and substantial amusements.

HANDBALL.—We have already remarked that Handball, a species of Fives, was once prominent amongst Stonyhurst games. Nowadays it has well-nigh disappeared, crushed out of existence in the struggle of competing pastimes. So far, only the philosophers enjoy facilities for racket-playing; their courts were erected in 1882, close to the mill. It is to be hoped that the boys will before long share the same advantages and have racket-courts of their own.

TENNIS.—Tennis, long discouraged in the interests of cricket, appears to have stepped into the place vacated by handball. Up to the early 'eighties it was played, when played at all, in the Ambulacrum; then two courts were laid out near the oval, and more recently two more in the playground, which are in constant requisition. Two splendid grass courts at the Old Front belong exclusively to the Philosophers.

BANDY.—Bandy,* a game which under various designations — hockey, hurley, shinty — is spread over the whole British Isles, is one of those weaker pastimes which Association has sent to the wall. It used to be played vigorously in the Ambulacrum, and from time to time in the Dark Walk. Now its name is a mere memory, though a more compendious form of exercise would be hard to discover. Under the name of hockey it is still played on the ice during our intermittent seasons of skating.

GOLF.—On the other hand, golf—if it may be mentioned in such a connection — has recently became established at Stonyhurst, though it is still confined to the Philosophers and Community.

ROUNDERS.—Rounders, one of the games that used to fill in the interval between football and cricket, has lost its *raison d'être* with the disappear-

* "What is Bandy?" was one of the questions that helped to unmask the Claimant at the Tichborne Trial; he replied that it was part of the building.

ance of the interval, and Prisoners' Bars, or Base, the ordinary Sunday morning amusement so long as no other form of exercise was permitted, is now rarely played since that restriction was removed.

PAPER-CHASES.—Paper-chases are becoming an ordinary winter amusement, and are likely enough to remain so, for the wild and river-seamed neighbourhood of the College is well adapted for exciting cross-country runs.

FISHING.—Mention of the rivers recalls the now well-nigh forgotten salmon fishing, which was long a great resource, particularly for the unfortunates who remained during the vacation, for in August the sport was at its best. Stonyhurst has extensive fishing rights, covering about thirteen miles of water on the rivers Ribble and Hodder; and before the pollution of the former by the factories on its banks, or on those of the tributary Calder, fish were abundant. With the nets, the public form of amusement, large catches were frequently made, and the late keeper can recall one draw which brought in twenty-eight salmon. The nets were worked by farm servants, who were professionals at the business; but there was plenty for amateurs to do, who had, moreover, abundant opportunity of exhibiting their zeal by getting themselves thoroughly wet.

Rod-and-line fishing for both salmon and trout was also very fair, and for the latter continues so in

the Hodder. This sport has, of course, ever had its select band of votaries, who rank it far higher than any other amusement. These, however, are drawn entirely from the Community at the College and Seminary, and from the Philosophers. Being incompatible with school discipline, fishing is not allowed to the mere boy.

"ROGGING."—Certain forms of fishing, however, used occasionally to fall to the boy's lot. On "good-days" the staple entertainment was either Brook fishing or "Rogging," the former being for many years the ordinary sport. In this a rough dam was built across the stream, with a gap in the centre in which a bag net, with a pole on either side to hold it in position, was inserted. One boy taking charge of the net the rest tramped down the stream in line, turning over all stones that might afford cover, and poking into every crevice of the banks to drive out lurking trout or eels. Every one of course wore his worst clothes, generally an old cricket suit when cricket suits had come into being, and neglected no opportunity of getting soaked through. "Rogging," or fishing the river in somewhat similar fashion with hand nets, but of course without making dams, was even more popular, as the pools were deeper and more frequent, but "rogging" was finally prohibited by law, and even brook fishing has fallen into disuse, perhaps because the modern schoolboy, unaccustomed to the hard conditions of life endured

by his ancestors, cannot afford to play such tricks with his health. But to those who have experienced the charm of those glorious summer days spent in the bed of river or stream, with lunch by the banks on fresh-caught spoil, the modern drive and picnic appears weak and tame.

Athletic Sports.—Athletic Sports, generally an annual fixture at a school, have always been rather spasmodic in their occurrence at Stonyhurst. Sometimes they are held regularly for several years in succession, sometimes dropped for a longer interval. The recent entry of the College with other schools, under the auspices of the London Athletic Club, will doubtless secure a regular reappearance of the sports. Moreover, the successes of Stonyhurst boys of late years should encourage the generations present and to come. To mention a few of which the *Magazine* has preserved the record—Joseph Young, the winner of the mile in 1891, gained a "double-blue" at Edinburgh University in 1896. He is reported to have been the best runner they have ever had, breaking every record of the University at all distances up to ten miles across country. James Lee, who left Stonyhurst in 1882, has had a very distinguished career as an athlete in America. He has won twenty silver cups and fifty medals in various races, his greatest feat being that of lowering the world's record for hurdle racing, whilst in the high jump he has accomplished 5 feet 10 inches. Last

year, G. Kelly got his Oxford "blue," winning the long jump in the Inter-Varsity sports. At the Dublin University, Oliver Gogarty has distinguished himself as a cyclist, and at present holds the twenty-mile championship of Ireland. Besides these moral considerations, there is no lack of material in the shape of cups and other prizes to encourage young athletes. The winners "hold" the chief trophies for a year, and have their names engraved upon them. With the football shields, they are commonly displayed in the boys' refectory.

BOATING.—Stonyhurst district is a land of streams, yet boating is the one form of exercise from which its inhabitants are precluded. The picturesque Hodder is a series of rapids and winding pools, and though the Ribble has several navigable reaches of quite sufficient length, none are near enough to the College to make boating really practicable. Under a former energetic Prefect, the late Father Richard Clarke, who himself once rowed in the Oxford eight, one generation of Philosophers maintained a four on the Ribble, near Ribchester, but the expense of driving there and back, to say nothing of the want of competition, made the experiment a failure. A solitary boat on the mill-pond provides the only rowing exercise now available.

INDOOR AMUSEMENTS.—So much for outdoor amusements in the present and the past. Fewer words must be devoted to describing those within the

house, although in nothing, perhaps, has that general movement for the bettering of the lot of schoolboys and other distressed classes, which distinguishes our time, been more apparent than in the contrast afforded in this respect between ancient and modern Stonyhurst. In olden days next to nothing indoors, except in the schoolroom and Study-place, was provided to assist boys in occupying themselves.

Playrooms.—In the Playrooms, which went by the quaint and unintelligible name of "Truck houses," no games were at first permitted but chess and draughts, and for these there were no conveniences. Gradually a few other games crept in, especially after the improvements introduced into the rooms themselves in 1851, and in 1858 an epoch was marked by the establishment of billiards. The making of hand-balls was a constant resource for the unoccupied many, for in those days almost every one made his own. Sometimes a small debating club would hold its meetings in a corner of the room, conducting proceedings in an undertone, so as to escape the objurgations of the rest. More wonderful still, and an eloquent indication of the dearth of amusement, at times an ambitious class would organise a voluntary study-place for itself, and prepare lessons on co-operative principles. A great step in advance was made when one of the masters in the early 'sevènties got together a collection of story books and illus-

trated papers for the use of the Lower Line on wet afternoons.*

AMBULACRUM.—The erection of the Ambulacrum, to which allusion has been so often made, in 1851, must have done much to alleviate the lot of the weather-bound schoolboy. This is a large covered playground, 145 feet by 53, with a clay floor, which can accommodate one of the divisions at a time. A special kind of Stonyhurst football is played here with a very large ball, and also "Wicket-cricket" in its season. It is *not* used for walking. Still indoor life remained but ill provided for, according to modern notions, until the new buildings were erected. Then the Stonyhurst boy entered upon surroundings that would have seemed sybaritic to the boys of "Saxonhurst," living under the *régime* of the 'forties. No one who has not experienced life in the Old College can adequately realise the extent of the improvement. The present stately rooms, equipped with comfortable seats and tables, reading desks, illustrated papers, libraries, billiard and bagatelle-boards, might tax even the fault-finding capabilities of youth, and do all that is possible to mitigate the tedium of enforced inactivity.

GYMNASIUM.—Outside the Playrooms, too, amusements have multiplied. A gymnasium used to exist

* This institution bore the singular name of the "Special Plunge," a term borrowed, we believe, from the Southport Swimming Bath, a select portion of which is so called.

at one end of the Ambulacrum, but fell into disuse * and was removed about 1871. In the new College a special room has been set apart for the purpose in the basement, where not only gymnastics but fencing and boxing are taught by a fully qualified instructor. He also superintends the boys' drilling three times a week, and presides at the modern substitute for the penance-walk, punishment-drill, whereby the useful is skilfully combined with the disagreeable.

BATHING COTS

SWIMMING BATH.—But undoubtedly the greatest addition to the boys' stock of pleasures was made when the swimming bath, projected by Father Purbrick, and carried out by Father Eyre, was opened in July 1881.† Hitherto, the boy's only chance of a swim was on warm cricket-afternoons in summer,

* The first cricket professional, H. Lillywhite, also taught gymnastics. With the advent of his successor, who was not an athlete, professional tuition ceased and as a consequence the interest of the boys in the gymnasium fell off.

† On the occasion of this ceremony, one of the boys, determined to have the honour of being first in the bath, jumped in with all his clothes on.

when the different matches went in rotation to the Hodder bathing-place. Though no old boy but retains the fondest recollections of this charming spot, which is situated in one of the loveliest reaches of our picturesque river, it must be owned that it drew some part of its charm from the rarity with which it was visited. But the modern youth will feel aggrieved if he may not use the swimming bath at least once a week, winter and summer, and the private hot-baths with almost equal frequency.

WORKSHOPS.—Mention has already been made of yet another form of indoor employment, the boys' workshop, where those with a taste for working in wood may indulge their fancies and acquire useful knowledge. They are taught by a professional carpenter how to handle tools, and encouraged to aim at perfection in the articles they manufacture by prizes given for the best workmanship. The accommodation has grown largely since its institution in 1884, and there are now four or five large and well-equipped rooms, whilst access to the carpenter's shop and yard is granted to the more proficient. The boys' ideas have likewise expanded, for not merely cabinets and boxes but such large articles as canoes may be noticed as under construction. However, the consideration of amusements, which are also largely educational, may well form the subject of another chapter.

A PHILOSOPHER'S ROOM

CHAPTER X

BYWAYS OF EDUCATION

THE STAGE.—It would almost appear that the founders of the College of St. Omers considered the drama not so much as a byway of education as one of the main roads. No doubt they brought with them the spirit of contemporary England where the dramatic art was almost at the zenith of its excellence; in any case they succeeded in establishing a tradition in this matter that has never quitted the College in its various migrations. The stage records that remain to us of St. Omers and Bruges, though inevitably scanty, indicate with sufficient clearness what manner of plays* found favour with the autho-

* Two programmes are still extant of St. Omers' plays and two of Bruges. The former deal with a Latin tragedy called

rities there. The language, not to speak of the works, of Shakespeare was not considered suitable to that classic stage, and stately "home-made" dramas in Latin or French provided the requisite material for declamation and abundant moral instruction for the youthful actors.

Of Liege we have more knowledge, and there the Dramatic Muse seems to have rather come down from the sublime heights she had previously trod, as we find not only the *Malade Imaginaire* appearing, and a translation of Voltaire's "Death of Julius Cæsar," but the *Sham Doctor*. Even Latin pieces were, sometimes at least, given in translations, as the *Cyrus* of Rudus. There was also composed and acted a drama on the Siege of Gibraltar, which evidently excited great enthusiasm, as an epic, the *Calpiad*, was likewise attempted in its honour. There was furthermore an abundance of "pastorals" and some dramas which, to judge from their titles, must have been in Latin.

The latitude introduced at Liege was further developed at Stonyhurst, and the selection of plays ranges from grave to gay, from lively to severe, with considerable freedom and frequency. At first, indeed, it was not so. The earliest plays produced

"Leonidas" and a French piece "Huniades," acted in 1755 and 1756 respectively; the latter are both of Latin plays "Alexis" (1771) and "Babylon a Cyro capta" (1772). There are traces also of plays in Greek having been acted.

were evidently home-made, and constructed on the French model, according to the requirements of the notorious dramatic unities. They were founded on historical events, sometimes on a striking incident of the great war then convulsing Christendom. Thus the first of which we have specific information, acted at Christmas 1799, and entitled "Sidney," celebrated the defence of a Syrian seaport by a British hero against a desperate Corsican adventurer —an obvious description of the holding of Acre against General Buonaparte by Sir Sidney Smith.* Two years later, the theme was the surrender of Alexandria to the British in August 1801. Other plays of this early period were "Edwin" (King of Northumbria), "The Fall of Ira," "Dion," "Perseus and Demetrius." But soon the influence of the native Muse began to be felt, and at Christmas, 1809, two indigenous productions were represented "High Life below Stairs," and "The Village Lawyer." The contemporary boy was not conscious of any falling-off from previous ideals, for in a letter,† dated January 1810, we find the above plays thus described :

"We have had farces acted—viz., 'High Life below Stairs' and 'The Village Lawyer,' and in the grandest style. The scenes were astonishing, and the dresses most elegant. We certainly could have never imagined that such

* In this play Charles Waterton acted a part.

† From George Wyse to his brother Sir Thomas.

an amusement could have been introduced here, much less carried to so high a degree of perfection. The different parts were acted to the universal satisfaction of the whole house."

Henceforward, the comedies of Coleman, Thomas Morton, and a few other eighteenth-century writers, appear very frequently, but by way of compensation Shakespeare also came into vogue and for nearly sixty years was undoubtedly the chief favourite on the Stonyhurst stage. It is, unhappily, no less certain that for the last thirty years he has been acted only three times.* A not improbable reason for this sudden lapse may be sought in the fact that in 1872 the practice was introduced for the first time of going home for the Christmas holidays. Now Christmas from the very beginning had been the chief season for plays, and, so long as all the acting talent of the house was available, it was not so difficult to get together a cast capable of producing a Shakespearean masterpiece. But, with the departure of the main bulk of the boys, the survivors had to be content with the minor dramas and farces which had done duty for so long.

Plays at Shrovetide were not instituted until the middle of the century, when they were started through the enterprise of a certain class of Grammar. Consequently, this class had the monopoly of the chief

* In 1884 and 1894 "Henry IV." Part I. was the play presented, and "Macbeth" in 1896.

Shrovetide entertainment and held it for upwards of thirty years. In 1881 this practice was abandoned and some attempt was made to transfer the lapsed predominance of the Christmas season to Shrovetide by allowing the Higher Line to produce plays then. But it would seem that the modern stress and multiplication of work had finally precluded the return of the drama to its old prominence in school life at Stonyhurst. Another sign of the change of taste brought about by circumstances is the recent development of lighter entertainments, such as adaptations of Gilbert and Sullivan's operettas; these, prettily staged and tunefully rendered, afford much innocent recreation, but their merit hardly goes further; as formative influences they contrast but poorly with the high seriousness of a great Shakespearean tragedy.

We may now return for a moment to describe some of the traditions associated with the stage at Stonyhurst. The two great plays at Christmas, taught by the masters of Rhetoric and Poetry, were known both officially and popularly as "The Tragedy" and "The Comedy": though it frequently happened that these designations nowise described the nature of the pieces in question. Every play had, in the first place, to be adapted, for an inexorable rule forbade the appearance of any female character. This restriction, which might well be thought fatal to any representation of the dramas known to

ordinary playgoers, was not allowed to bar the way to the appearance of any which otherwise seemed suitable; the work of cutting and patching was fearlessly undertaken, and its results not too critically scrutinised, for great is the power of a school tradition to reconcile boys' minds to its enactments. In consequence, a large stock of pieces, adapted to Stonyhurst requirements, were handed on from generation to generation, with continual additions as time went on, for no play might be given more than once in seven years; and, whatever violence had frequently been done to the originals, the end was at least secured not only of affording the keenest delight to the audience and actors but also of introducing them to many masterpieces, and at the same time educating them in the correct management of voice and gesture.

On December 8 the actors selected to perform were given their parts, their number being limited by immemorial usage to twenty-one. There were, besides, two Green-room boys, who, under the direction of the master of Syntax, had to look after scenery and properties. It was a point of honour to keep the names of the plays a profound secret from the non-actors, and of course equally on the part of the latter to discover them; and constant were the manœuvres of the two parties to outwit each other, the escapades of daring individuals, especially on

THE ACADEMY ROOM

the attacking side, being frequently very ludicrous. Meanwhile practice went on assiduously, and every nerve was strained to emulate the famous performances of other years and to leave no loophole for critics who, it was known, would be keenly on the watch.

With the commencement of the vacation, on Christmas Eve, arrived a large contingent of old boys, who came to spend Yule-tide amid old scenes, and, in particular, to compare the actors of a younger generation with those which their own had produced. Their presence naturally did not a little to stimulate the performers on the stage and make them feel the responsibility that was laid upon them, as having to sustain the honour of their contemporaries in presence of those who had witnessed the traditional glories of the past.

On Christmas Day the stage was first seen by vulgar eye, for it was put up only for the theatrical period of each year. What the first theatre was like we have no information. Sheil tells us that in his time (1803–1807) a private theatre was built at the expense of the students. The old Academy Room, built in 1810, which in many respects was better adapted for theatrical purposes than the present one, doubtless had a convenient stage. We know for certain that in 1837 a new one was inaugurated, which afforded ample facilities for all sorts of

* See *Stonyhurst Magazine*, vol. i. pp. 250, *sqq.*

"business." Its depth was practically unlimited, and there was much more space behind the scenes than in the present room, which, though more nobly proportioned, is considered inferior in acoustic properties.

The Christmas season was opened with a concert on Christmas Day, but on Boxing night the real work commenced with the Comedy, always preceded by a prologue, which gave the actors version of the contest between themselves and those who had been endeavouring to penetrate their secret. The Comedy was repeated on the following night, and then for two more the Tragedy held the stage. For the remaining days a farce or two, got up during the holiday time itself, had to serve. So long as the vacation lasted, and it was sometimes extended to Epiphany, the public voice imperiously demanded a nightly performance. As time went on it became the custom for the Philosophers to produce a play of their own, which, originally, always came after those of the boys. Latterly, for the past twenty years or so, the Philosophers have given their play before the Christmas vacation, generally on December 8.

As to the nature of these bygone performances, it may at least be said that this constant repetition of well-known dramas in so serious and formal a manner did much to educate a race of actors of no little merit, the theatrical tradition exercising on all a

strong and helpful influence. To have acted a great Shakespearean part with credit invested a boy with special dignity in the eyes of his comrades; while a successful comedian, if less revered, became even more popular. The pages of *School Days at Saxonhurst* bear striking testimony as to the vogue of the drama at Stonyhurst in the middle of the century. Perhaps the next few years may see something of the old spirit revive and a further development of this most useful form of education.

Music.—Plays, though the most noteworthy, have never been the only form of instructive recreation. Musical entertainments, concerts, and so forth, have flourished from the beginning; indeed, as confined to no particular season, they have been of more frequent occurrence than the regular plays. For many years Stonyhurst supported a brass band, which was first instituted in September 1836, and continued to exist with intervals of quiescence till about 1860, at one time having a "fife and drum" department and at another a division called the "Little Band" for the less proficient. Its aim, as indicated in the first of its "Regulations," clearly entitles it to mention in this chapter, for we read—"The end of this institution is, to promote the innocent recreation of the student, to cultivate the talent of the musician, and to add to the resources of the accomplished gentleman." In pursuit of these laudable objects the band used to perform on

all manner of occasions—at concerts and Academies, on summer evenings in the playground, and before Grand Matches, when it strove to rouse enthusiasm by playing martial airs.* One of the first notes of the secretary reads as follows: "The instruments arrived on December 14; an attempt was made to play in public at the following Christmas. The public listened with patience." This reserved attitude on the part of the public was laid aside in the course of the year, for in June, on the occasion of the opening of the Church of St. Peter, the band performed "to an admiring and attentive audience, who augured favourably of the juvenile performance." That this progress was maintained we learn from the chronicler in 1856 who writes—"It is no small gratification to the master of the band to be able to say that his musicians have taken a step in advance. *Festina lente* is our motto." And finally we have the impartial testimony of rival artists, for on one occasion in 1860—"the Hurstgreen bandsmen said during their supper, 'that the Stonyhurst Band had never played so well since Stonyhurst was Stonyhurst!'"

An attempt was made about 1868 to revive the brass band, but none of its old popularity was

* On July 3, 1856, we find recorded: "*Month Day*. The Band did intend to serenade the Gentlemen Matriculators after supper, but unfortunately two of their number were so unwell as to be obliged to retire to rest at an early hour."

recalled, and it speedily vanished again. Its place in modern times has been taken by the orchestra, the members of which are selected from the boys learning various instruments. It furnishes the music required for plays and Academies, and occasionally helps at High Masses.

Debating Club.—To turn now from the contemplation of departed glories we may record several instances in which later generations have surpassed the achievements of their forefathers. Of these one of the most prominent is undoubtedly the Debating Club, officially styled "The Stonyhurst Union." We have already seen that spasmodic efforts in this direction had not unfrequently been made in early days—the "gardens" outside and the playrooms indoors being the scenes of small occasional discussions. But not until 1850 was any formal attempt made to organise a Debating Society proper. In that year, the year of "Papal Aggression," Catholics were called upon to defend their faith and principles in public, with such inefficient results in some cases that the College authorities desirous of sending forth a race of capable speakers founded "The Historical Debating Society." This lasted for nearly four years and then came to an end with the dying away of the agitation that suggested it, aided doubtless by its own too solemn and instructive character. It at first comprised the Philosophers only, but was afterwards extended to

the Higher Line. For the next three decades, in spite of occasional efforts to revive it, debating established no permanent footing at the College, until, in 1881, the "Stonyhurst Union" came into being through the union of two moribund clubs started by the then Poets and Syntaxians respectively. The Rhetoricians were subsequently admitted, and, later on, the Philosophers.* The history of the early fortunes of this excellent institution, now approaching the end of the second decade, is told in much detail in the pages of the *Magazine*, and it is not our purpose to describe them here. It has passed through many stages of trial and experiment, and, from time to time, has been the focus of much excitement. Once indeed, on occasion of some unconstitutional disturbance, it was summarily dissolved by the President, and only reconstituted on the immediate submission of the members.† Its constitution at present may be thus briefly described. It is composed of members of the Higher Line, who are admitted at first on trial and elected after approval, and who choose constituencies by the names of which they are officially known. At the beginning of each term a Board of six is elected by

* The Philosophers have frequently had a debating club of their own, as indeed they have at present.

† At a subsequent meeting a member, animadverting on this strong measure, complained that the President had "sat upon" the club. The President simply replied that he had meant to sit upon it.

the club in committee, whose functions comprise the choice of subjects for debate, and the admission of new members. The Board includes the officials of the club, viz., the heads of ministry and opposition, and the secretary. The heads choose each three other members to support them during the term. Only the best speakers—those who have evidently taken pains to prepare and have not simply read their speeches, are admitted to the Prize Debate, wherein valuable prizes, given by the Stonyhurst Association, are contested for. Meetings during term are held on an average every fortnight. Of the benefits of such an institution it is superfluous to speak. We may simply remark that no one now need leave school without having learnt to express his thoughts with clearness and fluency in face of his fellow men, and we are sure that many of recent generations, not merely those who belong to the Church or the Bar, have reason to be grateful to Father John Gerard, who was the real founder of the Stonyhurst Union, and the life and support of its early days.

The Stonyhurst Magazine.—Another enterprise, closely associated with Fr. Gerard's name and, like the preceding, of great and permanent utility, was the foundation of the *Stonyhurst Magazine.* Twenty years ago school journals were not such familiar objects as they are at present, and there was little garnered experience for an intending editor to

profit by, but this undertaking may be said to have taken a definite character from the beginning, and maintained it consistently throughout. It is primarily and essentially a chronicle of school-life in all its various manifestations, but it is always sufficiently diversified by items of information, interesting to students present and past, by "essaylets" and other experiments in prose and verse. It also keeps before the eyes, and presents to the emulation of the present generation, the exploits of their predecessors already engaged in the serious work of life. To judge from its correspondence-columns, many future letter-writers to the *Times* are learning to air their grievances grammatically, and the public opinion of the school finds a recognised and orthodox vent.

The *Stonyhurst Magazine* is not the only venture of the sort that has seen the light at the College. From the beginning, doubtless, there have been specimens of those manuscript journals that spring up among clever school-boys only to wither away with the departure of their promoters. We have certain information that in 1851-52 two rival publications of this nature—the *Independent* and the *Moralist*—flourished in the Higher Line. Afterwards the chromograph was brought into requition and the *Boys' Occasional Times* appeared very occasionally, whilst the Philosophers advanced so far as to issue from time to time printed journals,

such as *Our World*, *The Silvapetræan* and *The Eagle*. But none of these efforts had the seeds of vitality in them. If a school journal is to flourish it must be supported by some uniform influence, which persists amid the short-lived generations. This is what the *Stonyhurst Magazine* found in the Prefect of Studies who originated it and finds in his successors who continue it. The references that are made to it in these pages sufficiently indicate how exceedingly useful it is to those who would describe the life of the College in the present and the past.*

Boys' Libraries. — Previous to Fr. Eyre's rectorate (1879–85) the recreative reading of the boys was supplied by the two school libraries, the Higher and the Lower Line, which still exist. They are supported by a small annual subscription and provide abundant variety of choice in the departments of literature, history, biography, travel and the like, but novels with the exception of those of Scott and a few standard French works are rigidly excluded. Under Fr. Eyre the play-room libraries were established and extended: these consist almost entirely of carefully selected novels and story-books, but the use of them is restricted to wet recreation-times. If the modern boy lacks the taste for reading it is not from want of opportunities to acquire it.

* For a full and amusing account of the several journals mentioned above, their character and their fate, see the *Stonyhurst Magazine*, vol. v. p. 119.

For the purposes of debates, prize essays, &c., the great college library is at the disposal of the boys. The Philosophers of course have their own equipment of books in smoking room and reading room, besides being free of the big library.

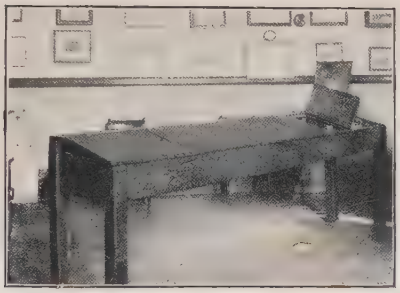
Gardens and Aviary.—The spirit which Charles Waterton brought to Stonyhurst and developed there—an intense interest in natural history and the ways of living and inanimate nature—has always manifested itself in the College life. We have already mentioned the garden-plots that adorned the playground, and their connection not only with the science of botany but with flowers of oratory as well. All trace of these was swept away with the removal of the old playground in 1876. But since, with the disappearance of Stonyhurst cricket and the increasing rarity of playground football, the chief scene of the principal games is now found elsewhere, the playground has begun to assume a less bare and unadorned appearance. We have mentioned already the planting of trees between the Lines as a contribution to this result: equally picturesque are the bright little flower-gardens which adorn the south sides of both Second and Third Playgrounds, and afford much occupation and amusement to their respective owners. The pages of the *Magazine* show that of late years a constant interest has been maintained in botany. In 1886 was published therein a fairly complete

"Flora of the Stonyhurst District," taking a radius of ten miles as a limit, and careful eyes ever since have been on the watch to add to it. Natural history notes, recording the first blooming of flowers, first appearance of birds, &c., are of frequent occurrence. Moreover, in 1888, a contribution to the Stonyhurst "Fauna" in the shape of a list of the "Birds of the District," compiled from the observations of a number of local naturalists, was put into print. And, to give young naturalists a better chance of learning the habits of birds, one of the Shireburn summer-houses in the garden was, the same year, turned into an aviary. This aviary has passed through many vicissitudes, having long left the summer-house, and, after trial of many sites, is now domiciled in a large wire structure outside the Second Playroom railing between the Dark Walk and the garden wall. Here are confined a large and increasing variety of birds, which, if frequent feeding can constitute happiness, should feel themselves in Paradise, for the boy-owner treats his pets as he himself would like to be treated. In addition to these living specimens many cases of stuffed birds, most realistically mounted by one of the masters some years ago, are ranged in the College corridors.

Drawing. — Though drawing in its higher branches is an "extra," yet a certain amount is compulsory on all. Every boy in the two lowest

classes, Elements and Figures, has one hour's lesson a week, which institution has the double advantage of accustoming all to habits of observation, and of bringing to light at an early stage those whose natural aptitude is worth further development.

The collections, whether of books, pictures, or curiosities, which are gathered together in the College libraries and museums, to be adequately described, must be reserved for another chapter, although their presence amid the daily surroundings of the boys entitles them to rank amongst byways of education.



OLD STUDY-PLACE DESK

CHAPTER XI

COLLEGE SACRISTY, MUSEUM AND LIBRARY

STONYHURST has, in the course of its various wanderings, accumulated a number of objects, in various departments, of more than common interest. We cannot, indeed, attempt anything like a complete catalogue of them, the dimensions of which would entirely alter the character of our present volume. We shall therefore merely notice a few amongst them, choosing those, by preference, that illustrate our general subject.

RELICS.—Of the many relics in the possession of Stonyhurst, the most remarkable for several reasons is a Thorn from ourLord's Crown, which is annually exposed for veneration on Good Friday. This belonged to Mary Queen of Scots, who carried it

with her from Paris, where the Crown itself has been kept from the days of St. Louis. Many years before her death the Queen gave it to Thomas Percy, Earl of Northumberland, who used to wear it "in a golden cross about his neck," and, being executed for his share in the Rising of the North, bequeathed it to his daughter, Elizabeth, from whom it came to Fr. John Gerard, S.J., for the Society, and, through the pious care of the devoted Mrs. Wiseman, was placed in the beautiful little reliquary, of gold enamelled in various colours and adorned with pearls, in which it still remains. It was sent to St. Omers for greater security, and was thence transported to Bruges, and later came into the hands of the Government authorities. Mr. Thomas Weld, travelling through Bruges in 1781, heard where it was, succeeded in inducing its custodian to part with it, and, bringing it to England, kept it in his chapel at Lulworth for two and twenty years. In 1803 he gave it to Father Stone, for Stonyhurst.

One of the relics of the True Cross, kept at Stonyhurst, has likewise a remarkable history, thus summarised in the Sacristy Catalogue :

" A piece of the True Cross, received by Father Edward Lusher S.J. (who died during the Plague, 1665) from Mrs. Philip Pudsey. According to a paper left by him (dated September 16, 1647), it was a portion of the Relic kept in the Tower of London among the King's jewels, in an old bag of canvas that had upon it the inscription : ' A peece of the stumpe of the Crosse of O^{r} Savio^{r},' and was

brought to Mrs. Pudsey by one of the Clerks of the Green Cloth."*

Amongst other relics, a very special interest attaches to those of Blessed Thomas More, which are too well known to require description.† Most conspicuous among them is the hat, the possession of which is traced back to Godfrey Gilekens, Chancellor of the Supreme Court in Guelderland, who, out of veneration for its original possessor, used to wear it in court on July 6, the day on which Sir Thomas suffered. The gold crucifix was presented in 1755 by Father Thomas More, S.J., "the last of the family of Sir Thomas More" (as he describes himself), to "the Sodality of our Blessed Lady in the English College at St. Omers." The George—which, however, cannot be the decoration accompanying the Garter, to which order Sir Thomas never belonged—is a beautiful piece of work, and we learn, on the authority of the late Mr. Edmund Waterton, that when it was exhibited in London in 1862, the *minimum* value put upon it was £1000. This likewise came to the Society through the above-named Father Thomas More. So did the skull-cap, Sir Thomas's silver seal, and the cameo head of

* The history of the foregoing relics is fully narrated by the late Fr. Morris, S.J., in the *Month*, March and April 1882.

† For the history of these and other relics we must refer the reader to Fr. Gerard's "Centenary Record," and to the *Stonyhurst Magazine*, ii. 356.

Our Lady. The shell pouncet-box came from Mrs. Dalton, sister of the same Father More.

Passing over other relics of our English martyrs, however interesting in themselves, we may notice that "Blessed Campion's Cord" is not, as is often supposed, the halter with which he was executed, but one of the bonds with which he was fastened, either on the journey to the Tower, or when dragged on the hurdle to Tyburn. Very interesting, likewise, is the Corporal, used for saying Mass in the Tower by five Confessors of the faith (whose names have been worked on it), who used it while lying under sentence of death.

Most interesting, on account of its history, is another relic, the thumb of the Venerable Robert Sutton, priest and martyr, who suffered in 1585. It was taken from the gibbet, where the body still hung, a year after the execution. This was one of the relics acquired by Father John Gerard, who placed it in the theological college, founded by himself, at Liege, where it remained till 1794. With it came "two old relics rescued from the pillage of a monastery," which are likewise in the Sacristy; these bear labels in a fourteenth-century handwriting, not easily decipherable.

As to our relic of St. Thomas of Hereford, it should be noted that it is not, as described in the Sacristy documents, the arm-bone formerly belonging to St. Omers, for this was lost at Bruges, but a

shin-bone, which, having been kept at Holywell, North Wales, from 1664 to 1835, was then brought to the College by Father Francis Lythgoe.

Church Plate.—The Prior Park Monstrance, so called because it was bought at the Prior Park sale in March 1856, is of silver gilt, profusely set with stones, standing originally 4 ft. 8 in. in height, but now reduced to suit the throne of the new Church altar, and weighing half a hundredweight. It has been demonstrated by recent examination that, as originally made, the Monstrance contained no stones, and that the work in silver, which is of great excellence, has been ruthlessly mangled at a later period for their insertion. A large part of the stones are of small value, and many have been artificially coloured, but all have been set in solid silver in a very unusual and expensive style. The silver used for the purpose is old, and on the back of one piece are to be seen the arms and emblems of an archbishop. These various features show that the Monstrance has had a curious history which it is now impossible to trace. We can only say that it was sold to Prior Park by General Manley of the Pontifical army, who had bought it, in 1835, from the Roman Monte di Pietà, where it had been in pawn.

The Liege Monstrance, though of considerably smaller size and less costly materials, is undoubtedly of far more beautiful proportions and more striking design. In its history, too, it connects itself with

the College through a long period, having been given, as we learn on the authority of Father Charles Plowden, by his aunt, Lady Goring, to St. Omers about the middle of the eighteenth century. It is of massive silver, standing 2 ft. 3 in. high, and weighing 19 lb. 5 oz., and was gilt during the rectorate of Father Richard Norris. The very beautiful cross of diamonds and emeralds which surmounts it is said to have been given by a Mrs. Bushell, of Preston, and the diamond ring inserted below had been Lady Goring's. It is also adorned with a set of brilliants presented by Mrs. Taaffe. Originally, as an addition to the Monstrance, there was a canopy, which was lost on the Continent. Underneath the base is the chronographic inscription—

MVnere IaCobI anDertonI fabrICata,

which gives the date of its making as MDCCVIIII., or 1709. From St. Omers, somehow escaping the perils of Bruges, it came to Liege, and thence to Stonyhurst, having, according to a tradition formerly current, been brought over in the boys' pockets. This tradition seems now, however, to have died a most natural death.

Among other legacies from Liege are the Silver Crucifix, containing relics of St. Joseph, St. Paul, and St. Stanislaus; the six Silver Candlesticks, a pair of which are used by the acolytes on more solemn feasts; the silver Statuettes, 20 in. high,

placed on the altar on solemn occasions, which represent St. Thomas of Canterbury and St. Hugh of Lincoln, or, as some think, St. Chad. Also the large Ciborium, ancient and very good, and the Thurible and Boat. The last, which has on the cover an upright image of Our Lord and St. Joseph, is described in the Sacristy documents as bearing on its sides a representation of the "serpent in the desert." In reality, what is pictured is the sea, with monsters swimming therein, and at either end a merman and mermaid, the former of whom holds in each hand a serpent or eel.

It must suffice to say that, besides these historical objects, there are many other pieces of church plate which have been acquired on various occasions.

VESTMENTS.—The collection of ecclesiastical vestments at Stonyhurst is particularly rich in objects of interest. Before speaking of them in detail, however, we must premise that in their present condition most of them have been, to a greater or lesser extent, restored ; for, through the inevitable ravages of time, in some instances through neglect or misuse, the originals had so deteriorated as to be no longer fit for use. In the majority of cases, therefore, the embroideries, the important part, have been transferred on to other groundwork, while in many they have been themselves repaired ; in some, additional embroidery or other decoration has been added. It will thus be

understood how it happens that several old vestments are described as being "of modern shape."

Such being the case, it is important to know by whom the delicate operation of restoration was carried out. Brother James Houghton was for many years one of the most familiar figures at Stonyhurst, where he long held the office of master tailor; and he it was who for nearly fifty years devoted his attention to this branch of art, in which he acquired extraordinary proficiency, and exhibited an amount of taste quite surprising. He has left a detailed description of the principal vestments, and it is this which we shall quote, unless another authority be specially indicated.

Henry VII.'s Vestments.—These are a chasuble and a cope, clearly forming part of the king's bequest, which runs as follows:

"Also we bequethe to God and Saint Petre, and to th' Abbot, Priour, and Convent of our Monastery at Westminster that now bee and hereafter shall bee, for a perpetual memorie, there to remaigne while the world shall endure, the hoole sute of Vestiments and Coopies of cloth of gold tissue, wrought with our badgies of red Roses and Poortcoleys, the which we of late, at our propre costs and charges, caused to be made at Florence, in Italy."

This will sufficiently describe the main features of the work; but it should be added that there are white roses as well as red, and that there were 29 sets of "vestiments" in this "sute."* Henry VIII.,

* Catalogue of Loan Exhibition, South Kensington, 1862.

who afterwards effectually limited the scope of his father's gift, before his breach with the Church used these vestments for a purpose not contemplated by the donor. Wishing to omit nothing which could contribute to his splendour on the Field of the Cloth of Gold, he took them with him, and consequently those kept in our Sacristy played their part in that scene.

The Red High Mass Vestment.—This has the cross most richly embroidered with vine branches bearing grapes, but the dove on chasuble and veil is modern, the original having fallen into complete decay. This vestment is undoubtedly very ancient, and derives extraordinary interest from the tradition that it was worked by Queen Catharine of Arragon and her maids "during her sorrow." Dr. Oliver also says that it once belonged to Canterbury Cathedral, and was given to St. Omers by King James II.

The Wintour Vestments.—These were worked by Mrs. Helen Wintour (daughter of Robert Wintour the Powder Plot conspirator), who died at Batchcoat, in the manor of Cooksey, Worcestershire, May 5, 1671, and included a set of white and red High Mass vestments, a cope and antependium. These vestments she bequeathed to the Society, with the stipulation that they should not be sent for safety beyond the seas lest they should never come back again. For many years they were kept in small mission houses, where they received very careless treatment,

and it was not till 1854 that Fr. Henry Campbell, of Grafton Manor, where they then were, secured that they should be taken to Stonyhurst. The white (Wintour) chasuble is commonly known as the "Alleluia vestment," on account of the inscription several times repeated upon it. Another is "Orate pro me, Helena de Wintour," with a bird, which probably represents the crest of the family, viz., a falcon "lighting on a tower." There are also found the Wintour arms (*sable*, a fesse *ermine*) and motto ("Omnia desuper"). The centre-piece of the cross on the back, representing the Lamb slain, is a fine specimen of Spanish work. The faces of the adoring angels are, says Dr. Rock, of fine wool, representing to the life the tints of flesh.

The cope, also white, exhibits the same character of ornament. The red (Wintour) chasuble is known as the "Pentecost Vestment," and is specially designed for use on that feast, being profusely adorned with representations of the cloven tongues. It came to Stonyhurst in a state of great dilapidation, necessitating much work in the way of restoration. Br. Houghton notes that it is particularly rich in ornament, containing 471 large pearls.

The Lucca Vestment must have a long and curious history, of which, however, we know little. Competent judges assign its production to the year 1460 or thereabouts; and an inscription upon it—"Orate pro

anima Ludovici Bonvisi"—shows that it was made at the charges of one of a family of Lucca merchants established in London, a subsequent member of which, Anthony Bonvisi, or Bonvise, is described as Blessed Thomas More's "intire friend," and by the martyr himself as the "halfe of his hart." The most remarkable object embroidered upon it is the Rood of Lucca, representing Our Lord upon the Cross, crowned and clothed as a king. The inscription beneath has been deciphered by Father Morris, S.J., and Mr. Everard Green, as "The roode of Lucca," and above this image is one of the Annunciation, and beneath it of St. Sitha. On the orphrey in front are St. Peter, St. Paulinus of Lucca, and St. Sebastian; on the maniple, Our Lady and St. John; on the stole, St. Paul and Edward the Confessor. The introduction of the last is held to show that the vestment is of English manufacture, a conclusion still more emphatically suggested by the English legends which it bears.

St. Dunstan's Vestment.—This very remarkable vestment is thus described by Dr. Rock: "A chasuble of modern make and shape, made from old though very beautiful orphreys of some broken-up vestments. These embroideries, now put together in quite a new fashion, are of two distinct styles and periods, but happily show how much delicacy and soft finish may be given by the needle to such art works." Of the older embroideries there are on the back of the

chasuble six. One of these, from which it gets its name, represents St. Dunstan in full pontificals, who, being engaged in the manufacture of church vessels, has with his red hot pincers taken hold of the nose of a devil who has approached him. The other figures are of St. Blaise, bishop and martyr (A.D. 316); St. Elphege, Archbishop of Canterbury, martyred by the Danes (1012); St. Odo, working a miracle in proof of the Real Presence; Stephen Langton, Archbishop of Canterbury, curing a leprous boy by applying to him a relic of St. Thomas à Beckett, and the restoration of a dead child to life by St. Thomas himself. In front is a picture of the martyrdom of St. Thomas, belonging to the same series. It is thought that these were originally upon a cope, and date from the middle of the fifteenth century. As all the saints represented were especially honoured at Canterbury, Dr. Rock considers that the original vestment not only belonged to Canterbury Cathedral but was probably worked by the monks there. The other set of embroideries, assigned to the end of the same century, and obviously of far inferior quality, represent, at the back, St. Philip, St. Paul, St. John the Baptist; in front, St. Peter and other saints.

The *Lamb Chasuble* is so called from a lamb worked in silver bullion on the centre of the cross.

The *Holy Cross Vestment* came from Liege, and was a special favourite with Father Stone, who used

it so frequently that it became much worn, and had to be restored by Br. Houghton, who added to the original ornaments a number of gems given for the purpose of the restoration—"a lapis lazuli cross, three moss agates, two blood pebbles, one striped pebble, two cornelians, two crystals, 195 large pearls all real, three fine rubies, and about 200 smaller pearls."

The Heavy or Embroidery Set of High Mass Vestments.—The chasuble is distinguished by having the centre of the cross plain, except for a lattice-work of silver bars in form of a diamond. It likewise came from Liege, and was first restored in 1827. Father Clough afterwards had it remounted on cloth-of-gold. The embroidery, of scroll pattern, is very fine in design and very durable. Golden nuts, apples, and other fruits, form the pattern of the embroidery of the Dalmatics. Judging from the valuable quality of the gold damask used in their manufacture, it is conjectured that these vestments must be from 200 to 300 years old, and were probably the gift of some royal personage to St. Omers.

The Portuguese Vestments, comprising High Mass sets and copes in four colours—white, red, purple, and green—of silk and gold damask with rich embroidery, were bought by Father Richard Parker in 1835, when the chapel of the Portuguese embassy was given up.

The St. Ignatius Vestment was purchased by Father Norris.

The Arundell Cope.—The history of this effective cope is told by a label on the inside of the hood: "This cope was made from the peer's robes worn at the coronation of K. George IV. by Everard Lord Arundell of Wardour. It was embroidered and offered to the Society by Mary Granville, his widow, in 1844. Pray for the souls of Everard and Mary." It is "of good red velvet, with orphrey and hood richly ornamented with fine Roman pearls."

Various Curiosities.—Although the wanderers from Liege could save but little from the destruction of their establishment, no sooner were they established in a permanent home than a new accumulation of treasures and curiosities began to be formed, which, in the course of over a century, has come to include a most miscellaneous and bewildering variety of objects. Some of these have great intrinsic value; others are interesting as illustrations of past history, and a large number are tokens of affectionate remembrance presented by old boys to their *alma mater*, and represent conditions of life in almost every part of the earth. A hasty survey of the Museum is all that can be attempted here.

The Bayley room, which was the old Shireburn chapel, has been given up to relics of ancient Stonyhurst days and all that serves in any way to link us with the past. But there are other objects of more

THE LONG ROOM

complete suit of the wonderful old uniform—blue coat, red waistcoat, and leathern breeches—the bats and balls for Stonyhurst cricket, an old refectory cup, and a former post-bag. A desk from the old Study-place has been preserved, whose seamed and name-scored surface presents an eloquent contrast to the French polish of the modern study-desk.

We must not omit to mention the very interesting series of pictures with which the walls are hung. Besides a series of water-colours and engravings of various parts of the College at various stages of its existence, invaluable to a student of older Stonyhurst, there are a number of enlarged photographs —at present about eighty—of old boys Rectors, First Prefects, and Prefects of Studies, which materially help to keep alive the memory of those who have gone out from the College walls.

Although unconnected with the history of Stonyhurst, an old Roman altar, once in the bowling green, is now a conspicuous object in the Bayley Room. It was found at Ribchester, in 1824, by Father Thomas Dilworth, then master of Poetry, and brought to Stonyhurst. Camden, in his *Britannia* describes it as the largest and fairest he had ever seen, and deciphered the inscription, which is now weathered beyond legibility, but which can be read on a metal plate attached to one of its sides: DEIS MATRIBVS M INGENVI VS ASIATICVS DEC AL HAST SS LL MM.

In the Long Room the case of stone implements presents us with a fairly complete sketch of the history of these weapons. The earliest forms of prehistoric implements have lately been presented by Baron A. von Hügel, and consist of river-drift implements, such as adzes, chisels, and a great number of beautifully chipped arrow heads, most of which have been collected in Suffolk. At a later period grinding was substituted for chipping, and we possess two fine specimens of ground stone chisels from Denmark. This collection was last year considerably augmented, by a gift of the Rev. E. Purbrick, S.J., of about twenty very perfect specimens of stone implements from the Missouri alluvial. Of others of a much later date there are many ground hatchets and arrow heads from the West Indies and South America, and some comparatively modern shell hatchets from Barbados.

The medals which occupy nearly half the cases in the Long Room call for special attention; and, above all, the long series of Papal medals, which we owe chiefly to Father Thomas Glover, S.J., who procured them during his residence in Rome. Authentic medals were first struck by Martin V. in 1417, and we have in our collections medals of all the subsequent Popes, even when, as in the case of Leo XI. in 1605, the reign was no more than a few days. The obverses of these medals bear the effigies of the reigning Pontiffs, which are manifestly

portraits, perfectly distinct and recognisable. To the reverses, moreover, considerable historical interest is attached, and we may here mention some of the great varieties of device and inscription which they represent. Three of these are constantly recurring. The first is, "Tu Dominus et Magister"; our Lord is represented in the act of washing the feet of the disciples, usually of St. Peter. This is the medal annually struck and distributed to the officials of the court after the Maundy ceremony in Holy Week. There are many specimens also of medals which commemorate the Holy Year. They usually bear such inscriptions as "Aperuit et Clausit," "Jubilæi Sæcularis Indictio," and represent the Pope either as opening or closing the Porta Sancta. A third class of medals has an interesting origin. Before a batch of new money was issued from the Papal Mint, the usage was to cut one of the coins in half, one portion of which was assayed, to prove its fineness, and the other preserved till a certain quantity had been accumulated. This was cast into medals, and distributed among the officials of the mint. Such medals are usually inscribed, "Assagium Generale," or "Ex probatæ monetæ segmentis." Turning from these to the historical medals we see how incessant were the efforts of the Pontiffs to induce Christian princes to unite against the Turks. A medal of Calixtus III., in 1455, illustrates his zeal in this respect, for it bears the inscription, "Hoc

vovi Deo: ut fidei hostes perderem, elegit me." The battle of Lepanto is commemorated by a large medal of Pius V. representing the Papal galleys, aided by those of Spain and Venice, putting the infidel to rout. Similarly a medal of Innocent XI. was struck in honour of the victory of John Sobieski. Other medals of interest are that bearing the inscription "Ugonottorum Strages," struck in 1572, when the first misunderstood rumour of the massacre of St. Bartholomew reached Rome; the medal of Julius III. commemorating the reconciliation of England under Mary Tudor in 1555, and that which records the return of Pius VII. from captivity in 1814.

Of the medals connected with the Society there are three worthy of particular mention. The first commemorates the foundation of the German College by Pope Gregory XIII., whilst another is a tribute of gratitude to the Society upon the part of Urban VIII. at the conclusion of the first century of its existence. The third, in strange contrast to the last-mentioned, was struck at the time of the Suppression; it represents on the reverse Christ and St. Peter driving away three Jesuits, and the words "Nunquam novi vos, discedite a me omnes."

Besides this splendid series of over a thousand Papal medals there are specimens of the work of such famous Italian artists as Vittore Pisano, Alessandro Cesato, Caterone, and others. Besides these

there are a great number of medals of the different European countries, varying much in value and artistic excellence, none of which possesses especial historical interest.

The College collection of coins is housed in the Bay Library. A few words will serve to indicate the nature of the collection. The stycas of Northumbria are numerous, and some of them of great rarity ; we have also some good examples of Anglo-Saxon silver pennies. The English and French collections, apart from varieties of date and mint mark, are fairly complete, though the same cannot be said of the coins of other States, which have, from the nature of things, been collected at haphazard, with no idea of continuity or completeness. There are among them, however, some interesting pieces, notably a Swedish copper coin of Charles XII., which is worth about four silver dollars, and weighs 6½lbs. Of classical Greek moneys there is hardly more than an Athenian tetradrachma, and the Roman, although far more abundant, is by no means representative ; there is, however, a bronze of Otho, which, if genuine, is of great value.

In this part of the library may be seen a beautiful life-size silver head of St. Ignatius, which was made to replace the statue of the Saint, taken by Napoleon from above the altar in the Gesu. The head was never actually used, and it was obtained for Stonyhurst by Father Lambert in 1870.

The Arundell Library is especially rich in curios. Several cases are devoted to art metal work, and contain among other things some beautiful specimens of fourteenth-century Paxes. Near these may be seen some Roman remains from Pompei, a number of Egyptian sepulchral figures, the mummy of a boy of thirteen years of age embalmed about 300 B.C., and some clay images from Egyptian tombs. The Russian curios, most of which were obtained after the fall of Sebastopol, are chiefly composed of painted and metal triptychs. Finally, one of the window-cases includes some interesting gems and trinkets, among others a ring of James II., and one of Cardinal Odescalchi, also a gold seal of the More family.

Scientific Collections.—Passing to scientific objects, we have in the first place a very fine and very complete *Hortus siccus,* which was formed by the late Dr. Ward, of Richmond, between 1823 and 1870, and presented to the College by his son. It contains about 5000 species of British and exotic plants, carefully arranged and mounted. In addition to this, the Rev. C. Newdigate, S.J. has compiled a very complete herbarium of the local flora within a ten-mile radius.

In Zoology, the birds and other animals collected and mounted by Charles Waterton, are to be seen in the Long Room ; and the donor has in some instances, according to his wont, attached to his

gift an inscription in Latin verse. The beautiful cases, arranged under the direction of the Rev. Edward Rigby, S.J., which represent, in the most life-like manner, family groups of British birds with their nests and eggs, are well worthy of notice. These are for the most part to be found in the west wing galleries, where they can be easily studied by all. We are likewise indebted to the generosity of Baron A. von Hügel, of the Cambridge Archæological Museum, for a large collection of Indian and foreign birds in the New Library and Long Room.

The collection of reptiles is a valuable one, and unusually complete. It was formed by the late St. George Mivart, Esq., and secured by purchase for the College in the rectorate of Father Eyre. Considerable additions have subsequently been made, many of the specimens having been obtained by Brother Carlyle.

In Mineralogy, the collection in the New Library calls for no special notice, save that it contains a number of specimens from the Kimberley Diamond Fields, and some slabs of flexible sandstone from Agra. The minerals, which include about 700 varieties, have been carefully arranged by Father Charles Raymond Barker, S.J.

The geological collection is particularly rich in local carboniferous invertebrates. Of these fossils, one may be especially mentioned, namely, the

Chrossocorda tuberculata, a worm track of great size which was found near the Hodder bathing-places. The nucleus of the collection was formed by two gifts, one from Fr. Corry and the other from Fr. C. Splaine, and the whole has of late years been greatly supplemented and put in order by Fr. George Pollen, S.J.

PICTURES.—Let it be said at once that, though Stonyhurst is full of pictures, there are but few that call for special notice on artistic grounds. However, there are enough copies and reproductions to enable the art student to form a fairly complete notion of the history of his subject. The collection of De Rossi's reproductions of the early Italian mosaics, now hanging in the lower gallery of "Shirk," are admirable examples of the beginning of Christian art. Then there is the series of the Arundel Society in the Study-place gallery, which, though not chronologically arranged, gives a very good notion of the history of early Italian art up to its highest glory, as shown in Perugino's "Giving the Keys to St. Peter." Of the late Italian and Spanish painters there are very many examples in copies and in engravings—for instance, Domenichino's "St. Andrew," and his "St. Nilus of Grotto Ferrato," and an engraving of his "Communion of St. Jerome," one of the glories of the Vatican Library. Then, to come to more recent works, among other originals in the Long Room, there are

some heads by Barroccio, the artist who painted the frescos in the Gesu at Rome. The beautiful picture of St. Mary Magdalen by Guido hangs in the bay in the Long Room, and opposite to it a bust of St. Catherine of Siena (School of Zurbaran). Above all there is the splendid "Descent from the Cross," by Annibale Caracci, which a distinguished Royal Academician has pronounced almost too good to be the work of that artist. At the corner where the schoolroom gallery turns towards the Academy Room hangs a Rubens, representing the Four Doctors of the Church, which was bequeathed to the Society by the late W. T. Lund, Esq. The authority just quoted declares this not only to be undoubtedly genuine, but a particularly fine specimen of the master's style. An "Immaculate Conception," said to be by Murillo, though probably only a copy, now hangs in the Refectory. Nor must we omit to mention the two beautiful copies, if copies they are, of Raphael's "Madonna del Velo" and Titian's "St. Ignatius." Engravings of Dore's pictures near the Study-place illustrate one phase of the modern school, and those of Millais and Landseer another, good examples of which are to be found in the Second Playroom.

Besides these there are certain pictures which, apart from their artistic merit, are noteworthy on historical grounds.

Foremost among these are the pictures of the

Stuart family which hang in the Academy Room. These were found in the Villa Alberoni near Rome, when it was purchased for the Society, its former owner, Cardinal Alberoni, having taken great interest in the exiled royal family, and collected the pictures to adorn his villa. They were bought for Stonyhurst by Father Thomas Glover; and it is said that when they first arrived, in 1834, Jacobite tradition was not yet extinct, and country gentlemen used frequently to come and see them. The subjects represented are — James I. (with a ruff); James III., as an infant, and twice in after life; Clementina, his queen (the mosaic in St. Peter's is taken from this painting); Prince Charles Edward at the age of 8 or 10; the Queen of Sardinia, daughter of James III., Madame de Stolberg, Duchess of Albany; also an unknown queen and warrior, the latter being supposed by some to represent Charles I. The portraits of James II. and Anne Hyde do not belong to the Alberoni pictures.

The curious and interesting "Jesuit Family picture" hangs on the Chapel staircase. It is a tree, at the roots of which are portraits of St. Ignatius and his first Companions, and on the branches are hung oval portraits of the great men of the Society—cardinals, bishops, martyrs, missionaries, &c.—interspersed with some very pretty medallions, representing the work of the Society in different parts of the world. "The medallions are

declared," says Fr. Morris in 1835, "to be by Murillo, and several of the portraits undoubtedly by Velasquez."

We may mention in conclusion the interesting series of portraits of old Stonyhurst boys in the Refectory, and the various coats of arms in shining glass which adorn the windows in the bays and the large staircase window outside.

THE LIBRARY.—The manuscripts in the library naturally divide themselves into two classes—illuminated and other MSS., deserving attention on account of their artistic and antiquarian interest, and the Historical MSS., consisting for the most part of letters and other documents written by Fathers of the Society of Jesus belonging to the English mission, from the days of persecution to the beginning of the past century.

In the former class, which occupies the centre of the Arundell Library, by far the most valuable and interesting, though unilluminated, is a Latin manuscript of the Gospel of St. John belonging to the seventh century, perfect and complete, a marvellous example of the penmanship of the Gaelic monks settled in our island twelve hundred years ago. Like others of similar place and date, it is written on vellum entirely in uncials, without division into chapters and verses, or points of any kind. Practically the only injury it has suffered is that the red ink used for the initial capitals has in some places

partially eaten through the vellum; but this has nowhere spoilt the legibility of the manuscript, while the black remains throughout as clear as when first written. The manuscript was found in the tomb of St. Cuthbert in 1105, when the body was translated by Prior Turgot and his monks. There is evidence to show that the tomb was three times opened after the burial of the Saint in 688; namely in 699, in 740, and in 875, on one of which occasions the volume may have been introduced. It was found in the second case of the coffin, separated from the body. Still this does not much militate against the theory of those who hold that the book may have been buried with the Saint himself. Certainly the hand-writing is of his time, and we know that it was the custom to bury with the monks their favourite volume, which volume had usually been copied by the monk's own hand. It may well be, therefore, that our manuscript was actually copied by St. Cuthbert himself, and was buried with him in 688. It was preserved at Durham till the dissolution, when it became the property of the Lee family, from whom it passed to the Very Rev. Thomas Phillips, author of the *Life of Cardinal Pole*, and by him was presented to the College at Liege.

Among the other manuscripts of this class we must be content to mention a few of the most notable.

Froissart's Chronicles, one vol.—A beautiful folio of the 15th century, bequeathed with the Arundell collection. The second volume is in the British Museum.

Missal of the Cistercian Order (14th century). The name of St. Thomas of Canterbury, and the word "Papa," have been erased.

Horæ B. M. Virginis, Psalmi Pœnitentiales, Officium Defunctorum, formerly the property of Elizabeth of York, Queen of Henry VII. Another *Horæ* of inferior intrinsic merit is interesting as having belonged to Sir Nicholas Shireburn, whose signature it contains. This autograph is also found in one or two other printed books, one a missal, still on the library shelves.

Among the Historical MSS. it is difficult to make a selection, so numerous are they and so full of interest. Besides letters from such men as Cardinal Allen, Father Robert Persons, Blessed Edmund Campion, and all the chief missioners of the Society in the 16th and 17th centuries, there are several works of great historical interest and importance, such as Father John Gerard's autograph history of the Gunpowder Plot, and a transcript from the now lost original of his *Narratio de rebus a se in Anglia gestis*. There is further the invaluable material from which the history of the College and its wanderings have been compiled. Lastly we must notice the MS. of the poems and prose writings of Father

Robert Southwell, in the poet-martyr's own handwriting—undoubtedly the most valuable MS. of his that exists, since, besides containing the only copy of his Latin works, it has also the various corrections made by him while a prisoner in the Tower.

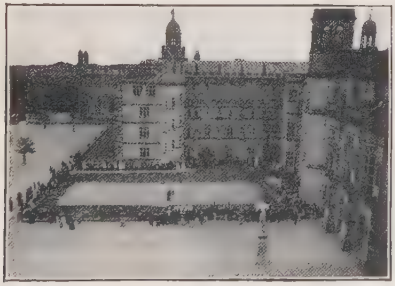
Of the printed books none is more interesting than the *Horæ* of Mary Queen of Scots, a little 16mo volume printed at Lyons in 1558. The cover is of stamped crimson velvet, ornamented on both sides by various devices in silver gilt. On one side are the letters M A R I A, with a Tudor rose and slipped pomegranate, and on the other R E G I N A, with the arms of France modern and England, quarterly. The tradition is that the book was carried by Queen Mary Stuart to the scaffold, and by her given to her confessor, who deposited it in the College at Douay. Thence it passed to Liege, and finally to Stonyhurst.

As regards the ownership of this volume, it will be noted that it was printed in the year of the death of Mary Tudor, for whom it was evidently designed. It may not improbably have been acquired by the Queen of Scots before it could be despatched to this country. The fact that she had just assumed the royal arms of England, by the advice of her uncle the Duke of Guise, made the book a particularly suitable possession. Others are of opinion that having been received by Mary of England it was by her presented to her cousin, the Queen of

Scots. In either case, the tradition of its having once been the property of the latter queen is sufficiently strong to be worthy of credence.

Before the last decade the Library could not be said to have been rich in Incunabula and Aldines, though it was tolerably well provided with specimens of the early English press. But this deficiency has been entirely removed through the munificence of the late Dr. Vertue, Bishop of Portsmouth, who in 1893 presented his valuable collection to the College. It is now in possession of upwards of 250 Incunabula, some of which are unique, about fifty Aldines, more than a hundred printed liturgical books of the fifteenth and sixteenth centuries, and the same number of English books printed at home and abroad in the same period. Of the bishop's books the greater number are in sumptuous bindings, and are of considerable value, if only as specimens of the binder's art; while many of the other volumes outside his collection still preserve their sixteenth-century covers. The earliest book in the Library bearing a date is the *Facta et Dicta Memorabilia* of Valerius Maximus, printed at Mainz by Peter Schöffer de Gernsheim in 1478; some of those not bearing a date may possibly be even earlier. There is a single page of Caxton's *Encydos* among the English books—found by chance inside the cover of another volume by the late Dr. Boardman—and of Wynkyn de Worde, the

successor of Caxton, there are many examples. From Rouen there is an exceedingly valuable and rare York Missal, of which only five copies are known to be extant. Lastly must be mentioned a first folio of Shakespeare. It lacks the leaf which should contain the sonnet of Beaumont on the poet, and some doubt the authenticity of the portrait on the title-page ; otherwise, beyond a fraying of the top of the last four pages, which have been restored as far as modern facsimile can do so, the volume is perfect and in excellent preservation.



CHAPTER XII

RELIGIOUS LIFE AND DISCIPLINE

THE writer of an appreciative account of Stonyhurst in the *Pall Mall Magazine*, vol. iii. No. 15, after giving the three constituents which, according to Mr. Barry Pain, unite to form the English schoolboy, viz., the poet, the pirate, and the pig, mentions the priest as an additional element in the composition of the Stonyhurst boy. The exigencies of alliteration have suggested this term as a means of implying that religion enters conspicuously into the boy's life and training whilst he is at the College. In this, of course,

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Stonyhurst differs but slightly, if at all, from other schools conducted according to Catholic ideals of education, for, as such ideals contemplate the training of the whole nature, body, mind, and will, express though not excessive attention is directed in all to the development of the latter faculty by imbuing it with the habits of Christian piety. A Catholic boy lives in an atmosphere of faith, clear, definite, unchanging, certain, and shared by all around him; consequently the expression of the belief that is in him is the easiest and most natural thing in the world, altogether devoid of that element of self-assertion that belongs to a merely personal faith. There is, therefore, nothing singular or affected in the various acts of devotion with which his day is marked; he believes in the need and the efficacy of prayer, and acts accordingly.

A brief sketch, therefore, of the means adopted at Stonyhurst to train the will and develop the Christian character may prove of interest. The year begins with a three-days retreat,* to which, however, only those are admitted who are of an age to profit by it, that is, speaking generally, the four higher classes. Thus the boy is enabled to make

* Sometimes this retreat is deferred till the three days before December 8. The Philosophers' retreat, which used to occur on the last three days of Holy Week, is now held before the Feast of the Purification, but many Old Boys come at the former time to go through that devotional exercise.

the best possible start, and thus, too, are effectively destroyed the germs of nostalgia or home-sickness, which even the healthiest system may contract during the holidays. Throughout the school year the day begins with the public recital of morning prayers and the hearing of Mass. A short prayer also is said at the beginning and end of each class, and in the evening there is a quarter of an hour's visit to the Blessed Sacrament, during which the Rosary is recited, or some other devotions performed. The day closes with night-prayers, said publicly in the Boys' Chapel, or with Benediction in the church. Every week facilities are given to the boys for approaching the sacraments of Confession and Communion.

Amongst the "aids to holy living" that flourish at Stonyhurst, mention of the two Sodalities cannot be omitted. That of the Blessed Virgin, which is established in all Jesuit schools, dates back to St. Omers, where it was erected by the General of the Society, Fr. Claudius Aquaviva, in 1609 : it was subsequently confirmed at Bruges in 1770 by another General, Fr. Lawrence Ricci. The journal of the Sodality, like that of the prefect of studies, is one of the material links between Liege and Stonyhurst, the same book having been used for the last entries at the one place and the first at the other. Nowadays, only the members of the three higher classes and the Philosophers are eligible for the Sodality B.V.M., but up to 1852 boys might become

candidates in Grammar. Admission to the Sodality, which is determined by the votes of the Director and his six Consultors, takes place, as a rule, on December 8, the feast of the Immaculate Conception. Besides the fact that Sodalists are expected to show a good example in the matter of studies and observance of discipline, their obligations consist in the recital of the Office of our Lady, which is performed choir-fashion in their own chapel on Saturday nights and Sunday mornings.

After the exclusion of Grammar from membership in this Sodality, that of the Angels was instituted for the lower classes. Its objects and procedure are practically the same as those of the Higher Line, to which it serves as a sort of introduction. The Office in this case is alternately the Little Office of the Angels and that of St. Aloysius.

The School-statue of Our Lady in the gallery between the boys' chapel and the refectory is the centre of much of the school's devotion. The titles there displayed of "Causa nostræ Lætitiæ" and "Sedes Sapientiæ," explain the position she holds as patroness of the sports and studies of the boys. Around this statue the College gathers for the solemn "opening" of the month of May, and here are hung year by year the verses written in her honour during the same month. But nowhere, perhaps, is this filial devotion more strikingly shown than in the cricket-field when the Angelus sounds. The scene,

which a moment before was all noise and animation, is suddenly changed : every sound and motion ceases, every cap is raised, and then, while the last deep tones of the bell are vibrating from the distant College, everything springs to life again. Visitors at "out-matches" have often been surprised and impressed by so unwonted a phenomenon.

So much for the directly religious training of the boys. A word must now be said about the system of discipline under which they live, a system often adversely criticised both by Catholics and others. It may be briefly and simply described as an endeavour to carry on at school the kind of supervision that a conscientious parent feels bound to exercise over the life and conduct of his children at home. As the rules and regulations of the College are intended to affect the boy's whole active existence, play-time no less than school-time, some provision must naturally be made for their observance out of the class-room. Accordingly certain officials called Prefects are always with the boys in playroom and playground and field, whose presence secures that training in orderliness, self-control and obedience to law, that is a chief object in education. Those who have no experience of the practical working of this system cannot easily realise how very compatible it is with all reasonable liberty. It is called "un-English," and accordingly provided with a French name—espionage—but the arguments used

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against it would equally avail to banish the policeman from our streets. On the other hand, it is rather prejudice than ignorance that leads such critics into extravagant praise of the "English" plan of leaving boys to govern themselves out of school-hours, subject only to certain bounds and periodical roll-calls. Quite enough has become known of what often occurs at public schools under such circumstances to bring home to all reasonable people the necessity of some measure of supervision of boarding-school boys outside the class-room. There is room, no doubt, for some difference of opinion as to the measure and methods of the supervision employed. The most solemn duty of a schoolmaster is to watch over the moral and spiritual growth of those under his charge. The Jesuit schoolmaster has no other aim than to enable the boys committed to him to lead a healthy life in the light of day, and he believes that it is possible to meet in great measure the special dangers of boarding-school life without any prejudice to liberty and manliness. To say that the system of prefecting, as carried out in an English Jesuit school, is a simple importation of foreign methods, unadapted to national character and conditions, is a mere travesty of the facts, while to pretend that the product of such a school is in any sense "un-English" is a charge which may be safely left to the judgment of those who have known Stonyhurst boys in the world,

in the business of life, in the various professions, and to those who have fought side by side with them for the honour of the flag. The true test of the system is to see it in operation or to observe its effects upon those who have undergone it. We may readily grant that it is possible to apply such a system in a way repugnant to the British character, for all human methods are liable to abuse. But it has never been shown to have been pushed to hurtful extremes in English Jesuit Colleges. We assert, therefore, with complete confidence, that a system of discipline based upon centuries of experience of boy-nature, and tested in its application by scores of keen and zealous men of British birth and modes of thought, may be held to serve its purpose without any serious drawbacks.

This *regime* of active supervision has never quite deadened youthful enterprise—nay, in many cases, it may possibly have stimulated it. From the days of Charles Waterton onwards many daring spirits have been found to defy the vigilance of the Prefects and absent themselves from playroom or playground in quest of adventure, the solace of smoking, or, more frequently, food. Not that boys have ever been driven by the pangs of hunger to evade the law, but rather by the desire to supplement at extraneous times their legitimate bi-weekly purchase of confectionery, provided in refectory or cricket-field. Consequently excursions to various tart-shops in the

neighbourhood — "Dick's" or "Rawcliffe's" — or even to Hurst Green, used to be organised and carried out with occasional success. We naturally come to speak of them in the past, for, since the authorities with far-sighted wisdom established a "shop" in the very heart of the College, the chief stimulus to adventure has been removed, and the game is rarely nowadays considered worth the candle.

A few words may now be said on the sanctions by which discipline is maintained or vindicated. For minor offences the common punishment used to be ordering "penance-walk," by which decree the boy was compelled to walk in silence and isolation up and down a certain part of the playground or cricket-field for an hour or half an hour. This punishment, though still in use, is gradually yielding to penance-drill, a name which sufficiently explains itself. Corporal punishment is generally inflicted with an instrument shaped somewhat like the sole of a slipper and made of gutta-percha.* This is the "ferula," or, in the boys' slang, the "tolly," its breadth is intended to prevent its injuring the hand like the cane, but its stiffness and the muscular arm that wields it make its descent sufficiently formidable. "Twice-nine" is the maximum number of strokes that may be given at one time. The ordinary number is twelve, nine and six are less common

* The actual substance is obtained by melting what is known as "composition" balls.

except amongst the smaller boys. A wise rule prevents the orderer of the punishment from also inflicting it; in any case, only the Prefects are charged with the duty of giving "tollies." The birch, which is administered privately but with some circumstance, is reserved for graver offences. The boy's disposition is carefully observed, and every term a report on his general progress, intellectual and moral, drawn up after consultation with the Prefect of Studies, the First Prefect, and the boy's master, is sent by the Rector to his parents or guardians.

Here, after speaking, however briefly, of the systems under which boys are trained at Stonyhurst, it may be fitting to mention some of those so trained who have reached distinction in after life. At the same time we clearly realise that it is impossible to determine with much exactness how far their success was or is due to their Stonyhurst education. Social prominence depends on many things besides strength and rectitude of character: the accidents of birth, wealth, friends, and opportunity, no less than mental or moral vigour, share in making men conspicuous amongst their fellows. Moreover, there is no fixed limit for the development of character, not all that a man has does he acquire at school, nor is he secure from losing later what he does acquire there. Accordingly, we can only follow the plan universally adopted by all schools and put on record Stony-

hurst's more distinguished *alumni*, without in any way asserting that they owe their distinction entirely to the College. Moreover, we shall only select those of them upon whom a final judgment may fairly be passed. The task of making a choice amongst living celebrities is too difficult and delicate for our powers, even were we to throw the burden on the school *Magazine* and confine our list to such as have had their fame recorded in its friendly columns.

Roughly speaking, upwards of six thousand students have been entered on the books of Stonyhurst since the migration from Liege. We do not pretend to estimate whether a due proportion of these have become eminent; but it is only reasonable to consider that the careers of Stonyhurst men, like those of the rest of the Catholic body in these islands, were for the first half of the century, and to some extent still are, exposed to various adverse influences arising from bigotry and penal legislation. Another cause tending to diminish the number of remarkable men amongst the *alumni* of Stonyhurst is indicated in the following kindly words of the Bishop of Newport :*

"The race of men, or boys, who for a hundred years went and came in these study-places play-rooms and dormitories has, besides the characteristics common to schoolboys everywhere, some few peculiarities. One of these is a tendency to join the Society. This need not be

* In a review of the "Centenary Record," *Merry England*, August 1894.

dwelt upon, for it is very natural; but it may here be said that a considerable number of men who undoubtedly would have made their mark in the learned professions, the services and literature, have lived and died in comparative obscurity as Jesuit fathers: not that they did nothing for God and men, but that the greater part of what might have been fame has been absorbed by the Society itself, or has, perhaps, escaped in the rare atmosphere of humble self-effacement."

It has been well said, therefore, that Stonyhurst is itself the best monument of those whom it has trained; for in its actual condition it is the product of the men whom it has produced. During the whole of its course down to the present day a large proportion of its best students have yearly enrolled themselves in the Society and devoted their lives to its work at Stonyhurst or elsewhere. Some few, nevertheless, have not escaped ecclesiastical dignities, as, for instance, Archbishop Porter (1834),* the first occupant of the newly created See of Bombay, and Dr. James Etheridge (1820), for many years Vicar Apostolic of Demerara.

Amongst eminent laymen who belonged to the first half-century of Stonyhurst, Charles Waterton (1796), the naturalist, comes first in time, if not also in fame. The story of his life is too well known to need repetition here; it remains a striking example to his old school of how an intense devotion to the cause of science can be combined with the most sincere and practical piety. A large group of states-

* Dates after names are those of entering the College.

men, diplomatists, and politicians, went forth from the College in its early years ; it is enough to mention the names of Richard Lalor Shiel (1804), Sir Thomas Wyse (1801), Richard More O'Ferrall (1809), Thomas Francis Meagher (1839), and Sir Henry F. Howard (1821). The names of Sir Francis Weld (1833) and Sir Charles Clifford (1839) are closely associated with the rise of parliamentary government in New Zealand. Hugh, Lord Clifford (1798), and the Hon. Charles Langdale (1804) were foremost in the ranks of Catholic publicists in the stormy times of Emancipation ; the latter especially, as one of the founders of the Catholic Poor-school Committee and an untiring advocate of Catholic claims in Parliament and on the platform during fifty years of public life, conferred unnumbered benefits on the Church in England. The first Catholics raised to the Bench in Ireland after Emancipation were Stephen Woulfe (1806) and Nicholas Ball (1800); Richard V. Barnewall, who came from Liege to Stonyhurst, is also eminent in legal circles as editor for many years of the Law Reports. As soldiers many Stonyhurst men have obtained a niche in history, notably Sir Charles Chichester (1805), Sir Henry Clifford,* V.C., (1835),

* This, the first Stonyhurst V.C., who earned the decoration at Inkerman even before its actual institution, has recently had worthy successors from his old school in Lieut. E. Costello (Malakand 1897) and Capt. P. Kenna (Khartoum 1898).

and Andrew Loughnan (1848). Stonyhurst's first admiral, Arthur Jerningham, came to the College in 1818. Eminent as an author, traveller, and civil servant, Miles Gerald Keon (1832) and Dr. Oliver (1796), the well-known Exeter antiquarian, represent the earlier literary claims of Stonyhurst, and perhaps Vicomte Joseph Walsh (1794), a prominent Legitimist pamphleteer, may also be mentioned in this connection. We may conclude this sketch of deceased Stonyhurst celebrities by recording the names of John and George Vandenhoff, father and son (1802, 1823), who, as actors, acquired considerable fame amongst their contemporaries.

We have seen how the boy in health is circumstanced at Stonyhurst; some words must now be added to describe the provision made for him in sickness. Before the completion of the present infirmary in 1844, the sick were accommodated in the upper chambers of "Sparrow's Hall," the ancient building that till 1856 stood on the north side of the present Quadrangle; this accordingly was better known in its later years as the Old Infirmary. The new building stands quite apart to the north of the Old Front and is connected with the College only by a covered gallery, 150 feet in length, so that complete isolation can be secured in case of any infectious disorder. The infirmary is under the immediate care of a matron who resides there. Hundreds of old Stonyhurst boys will

remember "Mother Anne," who reigned over ward and day-room for nearly half a century and laid the foundations of many an enduring attachment in her succulent toffee and buttered toast. Though retired since 1897, she is still alive and hearty, and resides, near the scene of her life's labours, in a cottage by the mill. Her place has been taken by Mrs. Cresswell, who is a fully trained nurse and has been through a complete course of hospital work.

The supreme direction of the infirmary is in the hands of the resident medical officer, who inhabits a villa close to St. Mary's Hall on the north. From 1870 to 1895 this post was occupied by Dr. Walsh, formerly of Manchester, who during that long tenure of office rendered much valuable service to the College and was greatly esteemed by all who had relations with him. To him has succeeded Dr. Reginald Horsley, M.D., C.M., F.R.C.S. Edin., of whom the *Magazine* wrote on his appointment :

"Dr. Horsley comes to us with long experience and much distinction. He began his study of medicine at Edinburgh in 1880, where he gained the highest honours. He afterwards studied in Continental schools, particularly in Berlin. He began his practice in Edinburgh in 1888, and had a wide experience in different hospitals, devoting himself especially to diseases of the ear, throat, and nose. In 1881–2 he was engaged upon the literary and scientific staff of the Challenger Expedition commission."

Dr. Horsley, in addition to his distinction as a

physician has made a name for himself as a writer of tales of adventure, which are very popular with boys.

Minor ailments, headaches, colds and the like, are treated by the lay-brother infirmarian in the Day Room at the College itself, which is also attended by a dentist from Clitheroe twice a week. The Father Sub-Minister has also the office of Prefect of Health; he keeps an eye on the general well-being of the boys and grants exemptions from school, extra sleep, and similar privileges, when required.

The general health of the boys has always been good. The comparative remoteness of the College, inconvenient though it be in other respects, is here an unmixed boon. High upon the slopes of Longridge Fell, with the open Yorkshire wolds to the east and the sea some twenty miles to the west, no more bracing situation could be imagined, whilst its rainfall, held by some to be excessive, is only inconvenient when it lasts, so rapid is the natural drainage of the district. Indoors, the Spartan days of old—when there was no warming apparatus, except for the fireplaces in schoolrooms and playrooms, and when many boys assumed their great coats, like winter fur, at the beginning of the cold season and wore them habitually till spring—have passed away for ever, for the hot water system penetrates everywhere. Gone too is the Spartan fare of days when tea and coffee were unheard of, and bread and milk reigned

supreme as the breakfast and supper diet. Boys of three or four generations ago will remember the glowing change in their views of life brought about by the introduction of coffee and butter at breakfast, the substitution of cups for bowls, and glasses for small mugs, and many similar signs of the break with old traditions, coincident with the erection of New Stonyhurst.

THE SODALITY CHAPEL

CHAPTER XIII

THE OBSERVATORY

THE remarkable development of astronomical science that has characterised the last decades of the century in all parts of the world has done something to deprive the Stonyhurst Observatory of the prominence it once undoubtedly possessed. In a cloudy climate such as ours, and with a necessarily small staff and limited equipment, it was not to be expected that Stonyhurst could hold its own with the great observatories, magnificently furnished and endowed, that have latterly sprung up, for instance, in the two Americas. However, taking due account of these limitations, it may still be said that much good and useful work is done at Stonyhurst, and the interest of her Observatory is not merely historical.

The original and still most conspicuous portion of the buildings came into being at an early period of the remarkable outburst of scientific enthusiasm which signalled the epoch of 1838–9 at Stonyhurst. It was erected in the middle of the garden from designs of Mr. Tuach, of Preston, under the direc-

tion of Fr. Charles Irvine, S.J. The building consists of an octagonal centre-piece, with four abutting porches or transepts. The upper chamber in the form of a cylindrical dome, which is now only used to contain the machinery of the anemometer, was originally the equatorial room, and was furnished with a four-inch achromatic by Jones. This was not mounted until 1845. In the same year the series of meteorological observations was begun which has continued ever since. But it was not until Fr. Alfred Weld was appointed director in 1856 that really important work began to be undertaken. During his term of office, General Sir Edward Sabine visited Stonyhurst, and under his advice a series of magnetic observations were commenced, and instruments procured for the absolute measurements of the elements of terrestrial magnetism.

Leaving Stonyhurst in 1860 Father Weld was succeeded by Father Stephen Perry for two years, by Father John E. Moore, and by Father Walter Sidgreaves, who was in charge for several years, during which period developments of great importance occurred. Fr. Sidgreaves issued the first Magnetic Report, as a separate document, in 1865, which was presented to the Royal Society by General Sabine, who at the same time asked for a grant to enable continuous records to be made. The request was favourably received, and the present set of photographic instruments, valued at £225, was the

result. About the same period the Board of Trade, again at the instance of General Sabine, chose Stonyhurst to be one of its northern meteorological stations, and presented the self-recording meteorological instruments required for the purpose. In order to make the astronomical department worthy of these others, the College determined to set up a new and more effective telescope, and purchased one of eight-inch aperture, made by Carey for an amateur Mr. Peters, who, however, had never used it. It had come into the hands of the Royal Astronomical Society, from whom it was bought. Sir George Airey, the Astronomer Royal, when consulted upon the subject, declared that all its metal parts were of the highest order of engineering work, but that it was well worthy of a better object-glass.

The above improvements necessitated an entire alteration in the arrangements of the Observatory itself, as it was impossible to have the new equatorial with its iron mountings in the neighbourhood of the magnets. The College authorities, therefore, besides constructing an underground chamber for magnetic work, adjoining the old Observatory, which was henceforward to be devoted to meteorology, built a new astronomical room, commonly described as the Dome, in the south-west corner of the garden, in which the new telescope was mounted by Mr. Beck in 1867. The two are now in telephonic communication.

For several years, during which Stonyhurst continued to be a station under the Board of Trade, a handsome yearly allowance was received in consideration of expenses incurred. When, in 1883, the number of these stations was reduced to three, this connection ceased, though the instruments originally presented were lent to the Observatory, and the same work as before has been carried on by the College at its own expense.

In 1868 Father Perry took the place of Father Sidgreaves as Director of the Observatory, and in the summer of that year they made in company a magnetic survey of western France, and in the following year of the eastern part. In 1871 Father Perry, accompanied by Br. Carlyle, similarly surveyed Belgium. In 1871 he was for the first time chosen for public service, when he was sent to Cadiz to observe the eclipse of the sun. In 1874, accompanied by Father Sidgreaves, he was sent in charge of the British expedition to observe the transit of Venus in Kerguelen Island, otherwise and expressively known as the Isle of Desolation. The climate of this delectable spot formed the subject of a blue-book which he subsequently drew up for the Meteorological Office; he also took a series of magnetic observations. In 1882 Fathers Perry and Sidgreaves were again sent by Government to observe the transit of Venus, this time to Madagascar. In 1886 the former was placed in charge

of an eclipse expedition to Carriacou in the West Indies ; and in 1887 to Pogost, on the Volga. Two years later, having again visited the West Indies to Observe the solar eclipse of 1889, after accomplishing his object, he died of pestilence contracted in the station selected, the much misnamed Isle du Salut.

Under Father Perry's direction the work of the observatory was chiefly directed to the study of solar spots and faculæ, daily observations being made of the chromosphere, and careful drawings of the spots, in order to determine their size and shape, and the rate of their passage across the disc. The solar spectrum was also carefully observed.

On Father Perry's death, Father Sidgreaves again took up the work, devoting himself, in addition, to stellar spectroscopy, a work * which had evidently been contemplated, though not begun, by Father Perry. For this and similar work additional facilities were afforded by the improvement of the telescope, which resulted from the desire to commemorate by a suitable memorial the services of Father Perry. After the Great Academy, August 6, 1890, a public meeting, at which Sir Edward Watkin took the chair, resolved, on the motion of the Bishop of Salford, now Cardinal Vaughan, that such a memorial should

* Valuable testimony as to the excellence of this work is given by Professor Hale, of Chicago, in his "Astronomy and Astrophysics."

STONYHURST FROM THE OBSERVATORY

take the form of an instrument for the better equipment of the Observatory, with which Father Perry had been so long connected. The telescope of 1867, while excellent in other respects, was not well furnished in respect of its object glass, and it was finally determined to expend the fund collected for this purpose on a 15-inch glass, to be made by Sir Howard Grubb, of Rathmines, Dublin, and fitted to the old tube. Though it was thought by many that this was likely to produce an unsatisfactory piece of patchwork, the forebodings were falsified, and a much more effective, and even more handsome, instrument has been the result. This instrument has already done good service in confirming some of the most valuable photographs of stellar spectra given by the smaller telescope, which was too feeble to be implicitly trusted. An ingenious shutter, which is a modification of Cooke's, for the Dome Observatory has recently been designed and erected by Br. Ronchetti, who has for some years assisted Father Sidgreaves on the staff of the Observatory.

EQUIPMENT OF THE STONYHURST OBSERVATORY.

ASTRONOMICAL.

15-inch *Equatorial* Refractor, powers 30–700, mountings by Napier and Carey, objective by Grubb, with 4-inch finder by Cooke.

8-Inch *Equatorial* (unmounted), objective by Troughton and Simms.

$5\frac{1}{2}$-Inch *Equatorial*, objective by Alvan Clarke, powers 50–300.

4-Inch *Equatorial*, objective by Jones, powers 30–700.

Two 7-inch reflectors (Newtonian), mirrors by Carey.

Transit Instrument. Aperture of objective $2\frac{5}{8}$ inches, by Carey.

Meridian Circle, 2 ft. 6 in., divided 5′, microscopes reading to 1″, aperture of objective 3 inches, by Jones.

SPECTROSCOPES.

Grating $3\frac{1}{4} \times 1\frac{15}{16}$, containing 50,000 parallel lines, and collimating and observing telescopes, with 3-inch quartz objectives, focal length $24\frac{1}{2}$ inches.

Prismatic (large) by Simms, four compound prisms by Hoffman.

Prismatic, direct vision, by Browning.

Prismatic, direct vision, by Hilger.

Prismatic, automatic, by Browning. Six prisms of 60°, each doubled by reflection. An additional half-prism (Christie-Hilger) increases the dispersion of the full train of twelve prisms threefold.

Prismatic Star Spectroscope, pairs of half-prisms of crown, quartz, aluminium, white flint, extra dense flint, and calcite, by Hilger.

Two smaller instruments by Browning.

Solar Eye-pieces. Solar prism by Hilger, with Dawes eye-piece. Polarising eye-piece by Thorp. Reflecting eye-piece by Browning.

Micrometers. Double image by Troughton and Simms. Double image by Dolland; parallel wire by Carey.

Microscope dividing to ·001 of a millimetre, by Hilger.

Miscellaneous.—Two sidereal clocks with mercurial pendulums, Emanuels; chronograph by Brequet; two chronometers by Frodsham; Maclean star-spectroscope; transit theodolite by Troughton and Simms; altazimuth by Jones; induction coil by Apps, and Geissler's tubes for comparison spectra; 4-inch heliostat by Hilger.

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METEROLOGICAL.

Instruments of the Meteorological Office.—Thermograph for recording photographically the temperature of the air and that of evaporation; barograph recording photographically the pressure of the air; anemomograph recording mechanically the direction and velocity of the wind; rain-gauge, recording automatically the rainfall, by Becker, with "Stonyhurst lifter"; sunshine recorder, the "Campbell-Stokes"; the "Stonyhurst" by Newton.

Miscellaneous.—Standard marine barometer by Adie; two aneroid barometers by Casella; two dry and wet thermometers, solar radiators, max. and min., exposed on "Glaisher stand" on the lawn, and min. on the grass; two standard thermometers, wet and dry, max. and min., exposed in "Stephen's screen" on the north side of the Observatory; two subsidiary rain gauges.

MAGNETICAL.

Differential Recorders of declination, horizontal force, and vertical force, continuously by photography.

Absolute Instruments.—Dip circle by Barrow; unifilar magnetometer by Jones.

CHAPTER XIV

THE STONYHURST DISTRICT

It remains now to say a few words about the natural surroundings of the College, whose foundation, growth, and character, we have endeavoured to describe in the preceding pages. Stonyhurst stands on the south slope of Longridge Fell, about 400 feet above the sea, the highest point of the ridge above rising to an elevation of somewhat over 1000 feet. Roughly parallel to Longridge, at a distance

of about six miles, runs the Pendle * range, which rises towards the east to a maximum of 1831 feet. Through the intervening valley flow the river Ribble and its tributary the Hodder, whilst about a mile below their junction the Calder, which comes from the south and traverses the manufacturing districts beyond Whalley, contributes its now polluted stream. This union is commemorated in the old rhyme :

> "The Hodder, the Calder, the Ribble, and rain
> All meet together in Mitton domain."

The summits of Longridge and Pendle are covered with heather for the most part : the rest of the country is pasture-land and woodland, with but few areas of cultivation. The river scenery, especially upon the Hodder, is of singular beauty.

We do not propose to attempt a description of the historic monuments to be found in the surrounding country. It will be sufficient to mention the names of Whalley and Sawley Abbeys, and the little Church of the Stydd, near Ribchester, dating from the reign of Stephen—the oldest ecclesiastical building in Lancashire, with the doubtful exception of Furness Abbey. Waddington Hall, where the unfortunate Henry VI. was betrayed and taken, is

* Pendle is intimately associated with Ainsworth's story of "The Lancashire Witches," and on its slopes George Fox, the founder of the Quakers, is said to have had one of his visions.

not many miles distant. There are traces of what some suppose to have been a Roman camp in the Stonyhurst park ; and on the Ribble, near Hacking Boat, are two large mounds, which were excavated in June and September 1894, by the Rev. J. Luck, S.J. The smaller of the two proved to be a sepulchral barrow of a Celtic chief. Within the central cairn were found the cremated remains of a human body, and near it a small flint knife, a child's bones, and some clean-cut pieces of wood, preserved in the charcoal, which last discovery seems to point to the use of metal implements, and to suggest as the date of the barrow an early period in the Bronze Age, before stone implements had been entirely discarded. The larger mound near it was found to be a mass of boulder clay of the glacial period. We are indebted to the kindness of W. W. Simpson, Esq., on whose property the barrows stand, for the products of these excavations, which he presented to the Museum in a handsome case.

As to the geological formation of the district, the College stands on the lowest and coarsest of the millstone grit series, of which examples, almost purple in colour, are clearly exposed in a quarry at the end of the Avenue. As we mount the Fell the sandstone becomes finer and brighter, the finest being a band of very even building-stone, more than forty feet in thickness, extending from the Shireburn Almshouses to Longridge. From a

quarry behind the Almshouses the stone was obtained for the building of the new College. Below the grits on which the College stands we come to the Yoredale series, which is exposed all along the banks of the Hodder and Ribble. The rock consists of a series of thin layers of clay shales and limestones, with an occasional seam of sandstone, and in these the fossils common to the mountain limestones are to be found. The large worm track already mentioned was discovered in this stratum, together with other fossils, some of which have been presented to the British Museum.

For the botanical features of the district we refer those who seek for scientific information to a very full list of the Stonyhurst flora * within a ten-mile radius, compiled by Father John Gerard, S.J., originally published in the *Stonyhurst Magazine*, and now to be had in book form. We may, nevertheless, say in general that, though not at all exceptionally rich in species, the district has some to show which are sufficiently uncommon to be worthy of note. The pretty little pink bird's-eye primrose grows in abundance in one field near Bolton Roughs and elsewhere, and the lily of the valley can be found, by those who know where to look, farther up the river, near Dunmow. The globe-flower shows itself in many spots, but in small quantities, and in

* This list contains 539 species, taking into account only the most clearly marked distinctions.

one field near Sandy Loam in abundance, though of somewhat stunted form. No Stonyhurst boy is likely to forget the extraordinary profusion with which the wood hyacinth, generally known as the bluebell, grows in Hodder Wood, Bailey Wood, and elsewhere.

A list of birds observed within a ten-mile radius, amounting to 162 distinct species, originally appeared in the *Magazine*, and has been separately printed, and it may be safely quoted as giving a full account of the most interesting and easily observed portion of the local fauna. It has been compiled chiefly from information supplied by Mr. Thomas Altham, a local naturalist whose knowledge nothing can escape, and to whom Stonyhurst observers have been indebted of late years for an immense amount of information in all branches of natural history.

A few general observations may be added, resting mainly on the same authority. Of birds of prey, a sea eagle was shot on the Hodder in 1840, and peregrine falcons were, within the last twenty years, abundant on the hills to the north. A pair of ravens, till quite recent years, nested annually on Raven-scar, near Bowland Trough. The ring-ousel breeds on Longridge Fell, and it is abundant in the north and east. Although the nightingale is unknown in the district, the valley of the Hodder is much frequented by other warblers, the blackcap being unusually numerous. A notable Stonyhurst

bird is the hawfinch, which, although uncommon in most places around, has, to the despair of the gardeners, established itself permanently in the Dark Walk, where it breeds regularly. As its powerful beak can split a cherry-stone, the shells of peas, as might be imagined, offer but an ineffectual resistance to it, and consequently the implacable hostility of the gardeners, however deplorable, is not wholly without excuse. The kingfisher, though much persecuted for the sake of its plumage, is still not uncommon on the Hodder, where the dipper, or water-ousel, is unusually abundant. The stock-dove, hitherto unknown, has now taken up its quarters in considerable force along the steep banks of the Hodder.

Of mammals, the most notable is the otter, formerly common on both rivers, as the records of otter-hunting testify. These are not yet extinct, and are occasionally seen above Doeford Bridge. We may also mention the little known water-shrew, which seems to be far more frequent than its shy and retiring habits allow most people to suppose.

Of reptiles, besides lizards and blind-worms, the adder must be mentioned, which, though scarce, is said by Mr. Altham to inhabit Longridge Fell. In the summer of 1893 a fine specimen, very dark in colour, was killed at Cross of Greet Bridge, near Hodder Head. It is now in the Museum.

APPENDIX A

RECTORS OF STONYHURST.

Rev. Marmaduke Stone, August 1794.
*Rev. Nicholas Sewall, October 1808.
Rev. John Weld, January 1813.
Rev. Charles Plowden, September 1817.
Rev. Joseph Tristram, December 1819.
Rev. Richard Norris, August 1827.
Rev. Richard Parker, June 1832.
Rev. James Brownbill, May 1836.
Rev. Francis Daniel, June 1839.
Rev. Andrew Barrow, July 1842.
Rev. Richard Norris (2nd time), September 1845.
Rev. Henry Walmesley, March 1846.
Rev. Richard Sumner, August 1847.
Rev. Francis Clough, October 1848.
Rev. Joseph Johnson, September 1861.
Rev. Charles Henry, April 1868.
Rev. Edward I. Purbrick, September 1869.
Rev. William H. Eyre, May 1879.
Rev. Reginald Colley, September 1885.
Rev. Herman Walmesley, September 1891.
Rev. Joseph Browne, September 1898.

* Reappointed, for a period, after his successor's death.

APPENDIX B.—COLLEGE SYLLABUS

I. COURSE OF PHILOSOPHY, OR HIGHER STUDIES.

The Stonyhurst Course of Higher Studies is comprised under the following heads :

(1) A full course of ENGLISH PHILOSOPHY, extending over two years, forms part of the regular curriculum. The lectures are given in English, and the Stonyhurst series of English text-books is used as their basis. The principal philosophical questions of the day are discussed at length in LOGIC, the methods of Reasoning, the validity of Knowledge; in NATURAL THEOLOGY, the existence of God, the permission of Evil; in PSYCHOLOGY, freedom of the Will, the immortality of the Soul; and in ETHICS, the distinction between Right and Wrong, the notion of Duty, the Family, the State, the relation between the Church and the State.

(2) Lectures are given in POLITICAL ECONOMY and POLITICAL SCIENCE in connection with the classes in Philosophy, embracing such subjects as Labour and Capital, Wages, Rent, Free Trade, Civil State and Authority, Forms of Government, Political Ideals, British and Foreign Constitutions, Law and Liberty, &c.

(3) Classes are held in ROMAN and ENGLISH LAW, and provision is made for the law-students keeping their terms, so that they may pass, while still at the College, not only the earlier, but also the final examinations for the English Bar. Candidates are likewise prepared for the Solicitors' preliminary and other examinations of a like nature.

(4) Classes for the Pass and Honours of the INTERMEDIATE and B.A. EXAMINATIONS of the London University cover all the Classics, Mathematics, English, and French required.

Composition in Latin, Greek, and French forms part of the course of instruction.

There are also classes in preparation for Scholarships and Exhibitions at Oxford and Cambridge.

(5) Candidates are prepared for the Army (Sandhurst and Woolwich) and for other competitive examinations under the Civil Service Commission.

(6) There are lectures in Science (Chemistry, Electricity, Light, Heat, &c.), Mathematics and Languages (French, German, &c.).

(7) Medical Course: Lectures and Practical Classes in Chemistry, Physics, and Biology, as required for the first year's course of study by the Conjoint Medical Board.

A Debating Society has been established, and the students have at their disposal a fully equipped reference library, besides having access to the College Library. Special attention is paid in all cases to Essay writing.

II. COURSE OF LOWER STUDIES.

A.—Classics and Literature.—In all the Classes there is a double course of work. (i) *Ordinary*, which must be taken by all. (ii) *Extraordinary*, taken in addition to the Ordinary by the more capable. In the upper classes the Extraordinary Course is called "Honours."

Preparatory Class.—*English:* Reading, Writing, Spelling, Dictation Easy Composition in English. *Poetry by Heart:* Elementary Analysis and Grammar. *Introductory Geography* and *History*. *Catechism*. *New Testament History*. *French:* Ahn's *1st Book*. *Latin:* Declensions.

Elements (*Ordinary*).—*Latin* (*Stonyhurst Latin Grammar*): Accidence and Syntax. Translation (*Stonyhurst 1st Latin Book*), Parsing and by Heart. Translation of simple sentences, English into Latin. *French:* Accidence of the Grammar (*Contanseau*). *Charlin*, Introduction. First Reader (*Riving-*

tons). *English:* Reading and Spelling: by Heart: Dictation: Composition: Analysis of Sentences. *Geography:* General outline. *Catechism:* Text and explanation. History of the Old and New Testaments. *Greek:* Declensions. (*Extraordinary.*)—Latin Translation and Parsing, &c.; English by Heart: to an amount equal to the Ordinary Course.

FIGURES (*Ordinary*).—*Latin:* Grammar, finished and repeated. Cæsar: *De Bello Gallico* I. and II. Translation, Parsing, and by Heart. Exercises: Complex Sentences, with Analysis (*Kingdon's Figures*). *Greek:* Grammar; the Accidence. Translation and Parsing (*Colson's First Reader*). Elementary Composition. *French:* Grammar; Translation (*Hachette's First Reader*). Retranslation (*Charlin*). *English:* Composition; Dictation; by Heart; Analysis. *History of England:* Introductory. *Geography:* British Empire. *Catechism:* Text and further explanation. Rites and Ceremonies of the Church. *Drawing.* (*Extraordinary.*)—Latin and either Greek or French Authors to an amount equal to the Ordinary matter.

RUDIMENTS (*Ordinary*).—*Latin:* Grammar repeated, with Notes. Cæsar: *De Bello Gallico* III. and IV. Ovid (*Stonyhurst Selections*). Cicero (*Selections, Walford*). Latin Exercises; Complex Sentences and continuous Prose. Analysis: Elements of Latin Versification. *Greek:* Grammar: the Accidence and Syntax. Exercises. Xenophon (*Anabasis*, parts of *Books* I. and II.). *French:* Grammar (*Brachet*), with Exercises. Charlin, Part II. Retranslation. Vie de Bertrand du Guesclin. *History of Greece. Geography:* The Mediterranean, Ancient and Modern; Asia. *English:* Composition: by Heart: Dictation: Analysis. *Catechism:* The Sacraments. Sacred History, Old Testament. *Drawing.* (*Extraordinary.*) —Cæsar: Ovid: Xenophon.

GRAMMAR (*Ordinary*).—*Latin:* Grammar repeated, with all Notes. Ovid: Cicero (*Letters and Catiline Orations*): Virgil. Composition in Prose and Verse: Analysis. *Greek:* Grammar repeated, with Exercises, English into Greek (*Sidgwick's Introduction*). Xenophon; Thucydides (*Colson's Selections*).

Work at Sight: Wells *Crustula*. *French:* Grammar repeated, with Exercises. Charlin, Part III. Histoire de Bayart.

*** In this class and those above it special Grammar Papers in Latin, Greek and French form part of the Examination. Translation has also to be done at sight.

Geography: The Roman Empire. Modern Europe. *History of Rome. Catechism:* The Church. Sacred History. New Testament. *Elementary Science.* (*Extraordinary.*) — New Testament (*Greek Text*): Herodotus: Ovid: Sallust: 1000 Latin Verses.

*** In the three following classes the authors indicated show the style of work in each class. The actual books read vary somewhat from year to year.

Syntax.

*** The boys of this Class are prepared for the Examinations of the Oxford and Cambridge Joint Board for Lower Certificates.

Ordinary:

Latin: Virgil: Cicero (*pro Milone*): Livy. Composition in Prose and Verse. Analysis. *Greek:* Thucydides: Euripides (*Alcestis*). Prose Composition (*Abbott's Arnold*). *Work at Sight.* Turner. Stedman (*Easy French Passages for Unseen Translation*). *French:* About (*Le Roi des Montagnes*): Wellington College Grammar and Exercises. *History:* A period as set for the Oxford and Cambridge Examinations. *Catechism:* Church History (England).

*** In this and the two classes following a three years' course of religious instruction on the chief dogmas of the Faith is given.

Honours.—Virgil (*Æneid*), three books. Tacitus (*Germania*). Cicero, one Oration. Livy, one book. Thucydides, thirty chapters. Euripides (*Cyclops*). Xenophon (*Anabasis*). Aristophanes (*Knight's Rugby Selections*).

STONYHURST COLLEGE

Poetry (*Ordinary*).—*Latin :* Cicero (*pro Archia*, 2*nd Philippic*): Virgil; Horace. Composition in Prose and Verse. Analysis. *Greek :* Æschylus (*Prometheus*): Homer (*Iliad*): Plato. Prose Composition. *Work at sight. Reddenda* I. and II. *French Unseens for Middle Forms. French :* A French Play. Hector Malot (*Capi et sa Troupe*). *History :* A period as appointed for the Higher Certificates. *Catechism :* Church History (General).

Honours.—Virgil (*Eclogues and two books of the Æneid*). Horace (*Odes : Satires : De Arte Poetica*). Livy, one book. Homer (*Iliad : Odyssey*, four books). Euripides (*Medea*). Herodotus, one book. Aristophanes (*Frogs. Rugby Selections*). Plato (*Menexenus*).

Rhetoric.—The more advanced boys in this class are prepared under a special Tutor for Scholarships and Exhibitions at the Universities. The rest of the class is prepared for the Higher Certificates of the Joint Board of the Universities of Oxford and Cambridge. This examination is taken by nearly all the PublicSchools; it is received in lieu of Responsions at Oxford and the Previous Examination at Cambridge, and exempts from the Matriculation Examination at nearly all the Colleges. The Class is prepared in Latin, Greek, and French. In each language one of the selections of set authors is read. *Work at sight. Reddenda* III. *Advanced French Reader. Elementary Mathematics* are taken by all; *Additional Mathematics* by those who are sufficiently advanced. *History :* A period as for the Higher Certificates. *Science :* A course, usually Chemistry, of the standard required for the examination.

Honours.—Tacitus (*Agricola*). Virgil. Cicero (*Pro Lege Manilia*). Ovid (*Fasti*). Horace, two books. Demosthenes (*the Olynthiacs*). Sophocles (*Antigone*). Plato (*Apology*). Homer (*Iliad*, two books). Thucydides, one book. Greek verse.

N.B.—All authors previously read in the School Course are included in the Final Honours Examination. Passages are also set from Authors not previously read.

B. — Mathematics. — (The Classical and Mathematical Courses are distinct; a boy follows in each the class for which he is best fitted.)

Third Arithmetical Class.—The Four Rules, Simple and Compound, G.C.M., L.C.M.

Second Arithmetical Class. — G.C.M., L.C.M., Fractions, Vulgar and Decimal. Introduction to Euclid. Easy Riders.

First Arithmetical Class.—Arithmetic : Practice, Simple and Compound. Problems, Simple and Compound. Simple Interest. Present Worth and Discount. Percentages. Profit and Loss. *Algebra :* Four Simple Rules. *Geometry :* Euclid I., with riders.

Second Algebra Class.—Arithmetic : Elementary Rules, Simple and Compound. G.C.M., L.C.M. Fractions, Vulgar and Decimal. Weights and Measures, Reduction. Practice. Proportion. Interest. Discount. Square Root. Square and Cubic Measure. Profit and Loss. *Algebra :* Simple Rules. G.C.M., L.C.M., Fractions. Simple Equations. Problems. *Geometry :* Euclid I., II., with Riders.

First Algebra Class.—Arithmetic : Complete. *Algebra :* Equations, Simple and Quadratic with Problems producing them. Involution and Evolution. Surds. Progressions. Ratio. Proportion. *Geometry :* Euclid I. to IV., with Riders.

Certificate Class.—Arithmetic, Algebra, Geometry, and Dynamics as required for a *Pass* in *Additional Mathematics* at the Higher Certificate Examination.

Intermediate Class.—Arithmetic, Algebra (to end of Binomial Theorem), Geometry, Euclid I. to VI., Dynamics, and Elementary Trigonometry.

Honours Class (Two Years' Course).—Arithmetic, Algebra, Euclid and Pure Geometry, Statics and Dynamics, Elementary and Analytical Trigonometry, Geometrical and Analytical Conic Sections, and, when possible, the Differential Calculus as required for *Distinction* at the Higher Certificate Examination.

C.—Science.—I. *Grammar :* Course of general elementary Science.

II. *Syntax :* Chemistry, Heat, and Light for Lower Certificates.

III. *Poetry* and *Rhetoric :* Course of Chemistry, theoretical and practical, as required for Higher Certificates.

APPENDIX C

PRIZE SYSTEM

I. HIGHER COURSE.

(1) *Religious Doctrine.* Prize.

(2) *Mental and Moral Philosophy.*

Complete course of two years. Gold Medal.

First year's course. Prize.

(3) *Essay Prizes.*

Philosophical Essay (Stonyhurst Association). £5.

English Essay (Stonyhurst Association). £5.

"Keating" Essay (Christian Sociology). £10.

(4) *Classics.*

Scholarship Class (full course). Lomax prize. £20.

(5) *Debating.*

Stonyhurst Association prize. £5.

"Gatti" prize. £2.

(6) *General Prizes.*

Prizes are also offered in all other subjects studied—Mathematics, Physics, Political Science, Law, History, Languages,—to the best in each.

II. LOWER COURSE.

A—Prizes in Special Subjects.

(1) *Religious Doctrine.*

First Class. Granville-Ward Prize, and a second prize.

Second, Third, and Fourth classes. Each a prize.

(2) *Classics—Honours Course (Higher Classes).*

Rhetoric, full course, open to all students under 19 years of age. Lomax Prize, £20.*

* Founded by the late James Lomax, Esq., of Clayton Hall, a munificent benefactor of his old school.

First year course. Second Prize, £10.
Poetry. Lomax Prize, £15. Second Prize, £5.
Syntax. Lomax Prize, £10. Second Prize, £5.

And a prize to all others who get two-thirds of the year's total.

Extraordinary (Lower Classes).

A Prize to the best in each class.

Composition.

Latin Prose. A Prize in November.
Latin Verse. Kelly Prize, £4. February, Rhetoric and Poetry.
Kelly Prize, £3. May, Syntax and Grammar.
Greek Prose. A Prize in May.
Greek Verse. A Prize in June.
"Thousand Verse Prizes" in Grammar.
William Ryan Memorial Prize in Rudiments.

(3) *Mathematics (Honours Course).*

Honours Class. McCann Prizes. Full Matter, £20, open to all students under 19 years of age. First year, £5.
Intermediate. £5 and a book.
Certificate Class. £5.

And a Prize to all who get two-thirds of the year's total and qualify in the Prize Examination.

Algebra Classes. A Medal and a Prize.
Arithmetic Classes. A Prize to the best in each class.

(4) *Science.*

A Prize to the best in each of the four Science Classes.

(5) *English.*

History. A Prize open to Rhetoric and Poetry.
"Harry Keating Memorial" Essay (Christian Sociology). Prize £10, open to Philosophers, Rhetoric, and Poetry.
Essays. Higher Line, £4 (S.A.P.); Lower Line, £3 (S.A.P.).
Verse. Rhetoric and Poetry, a Poem, £2 (S.A.P.).
Debate. £4, £3, £1 (S.A.P.).

Elocution. Higher Line, one Prize, one competition. Grammar and Rudiments—Figures, Elements, and Hodder—a Prize to the best in each group, provided he has qualified each term.

(6) *Miscellaneous.*

Prizes also for German; Music (S.A.P.), £5 in all; Class Drawing, one for each class; Sketching from Nature, £3 and £1 (S.A.P.).

N.B. 1.—The Stonyhurst Association, besides the prizes mentioned above (marked S.A.P.), offers also prizes for Gymnastics and Carpentry.

N.B. 2.—The prizes under 2 (except Composition Prizes), 3, 4, and the Keating Essay Prize can be gained only once.

N.B. 3.—Senior and Junior Scholarships are offered each year, as detailed on a separate sheet.

B.—Aggregate Prizes for general excellence in all the work of the class (Classics, Mathematics, French, History and Geography, Science). These prizes are meant to encourage all boys who are making good progress.

To the two best in each class above Elements, Medals. To all others who get two-thirds of the year's possible total, a prize—in the higher classes *primi ordinis;* in the lower classes *primi ordinis* if gained in Ordinary and Extraordinary (extra Classical work); *secundi ordinis* if in Ordinary alone.

APPENDIX D

SYNOPSIS OF COLLECTIONS IN THE STONYHURST MUSEUM

COINS.

(1) Medals: (*a*) Papal, Long Room, N. to V. (*b*) Various Ecclesiastical, Long Room, W. (*c*) Foreign Nations, Long Room, X.Y. (*d*) English (including Stonyhurst and War medals), Long Room, *Z*.A.A.

(2) Money: (*a*) Roman, Bay Library, XXI. (*b*) British and English, Bay Library, XXII. (*c*) Continental Nations, Bay Library, XXIV., XXV., XXVI., XXVII. (*d*) American States, Bay Library, XXVIII. (*e*) Asia, Bay Library, XXIX. (*f*) Bank Tokens, Long Room, L.M.

NATURAL HISTORY.

(1) Stuffed Birds: (*a*) British, New Library, 3rd Bay; Gallery to West Wing. (*b*) Foreign, New Library, 15 (Waterton's) Long Room, Central Cases.

(2) Birds' Eggs: (*a*) British, New Library, 2nd and 3rd Windows. (*b*) Foreign, 1st Window.

(3) Moths: (*a*) British, New Library, 29, 31. (*b*) Foreign New Library, 32, 33.

(4) Beetles: New Library, 28, 30.

(5) Reptiles preserved in spirits (Dr. Mivart's Collection, with additions): New Library, 1st and 2nd Bays.

(6) Shells and Shellfish: New Library, 4th, 5th, 6th Windows, Separate Cabinets; Long Room, Separate Cases.

GEOLOGY.

(1) Minerals, Ores, &c.: New Library, 16 to 27.

(2) Fossils: New Library, 4th, 5th, 6th Bays.

(3) Coral: Long Room, Case in Bay Window.

STONYHURST COLLEGE

ART CARVING.

(1) Mediæval Metal Work: Arundell Library, I., III., Arundell Library, Bay Window.

(2) Mediæval Alabaster Work: Arundell Library, II., IV.

(3) Modern Bronze Work: Arundell Library, Centre.

(4) Seals, Mosaics, Miniatures, &c.: Arundell Library, XIV., XV. Impressions of Seals: Arundell Library, XVI.

(5) Chinese Ivory Carving: Long Room, H., I.

(6) Ecclesiastical Carving: Arundell Library, XVII., XIX.

(7) Idols: Arundell Library, XIV., XVI., centre.

(8) Carved Snuff Boxes: Long Room, DD.

ETHNOLOGICAL COLLECTIONS.

Holy Land: Arundell Library, XI. and centre.

Russian: Arundell Library, IX.

Egyptian (ancient): Arundell Library, VI., VII., VIII.

Roman (ancient): Arundell Library, V.

Chinese: Long Room, G., Gg., H., I.

North American: Articles of dress, Long Room, A. Implements of war, Long Room, Aa. Native leather work, Long Room, Cc., Dd. Fancy Work by Christian Indians, Long Room, B., Bb.

West Indian: Carving in cocoa-nut, Long Room, C. Basket work, &c., Long Room, D., E., Ee.

Indian and Persian: Long Room, F., Hh., Ii.

South American: Long Room, Ff.

South African: Kaffir and Zulu household implements, Long Room, Qq., Rr., Ss., Tt. Zulu arms, Hall.

Australasian: Long Room, Zz., AAa.

POTTERY.

(1) Ancient: From Tombs of Incas, Long Room, Vv., Ww. Roman from Cyprus, Long Room, Yy.

(2) Modern: From West Indies, Long Room, Xx.

STONE AND BRONZE IMPLEMENTS.

Flint arrow-heads and hatchets, ancient and modern: Long Room, J.

STONYHURST COLLEGE

HISTORICAL COLLECTIONS.

Stonyhurst Relics: Bayley Room.

Stonyhurst Medals: Long Room, AA.

Ecclesiastical Antiquities and Relics of Persecution Days: Bayley Room.

VARIOUS HISTORICAL RELICS.

Waterloo Relics: Trophy of Arms in Hall.

Relics of the Crimean War and of the Siege of Paris: Bayley Room.

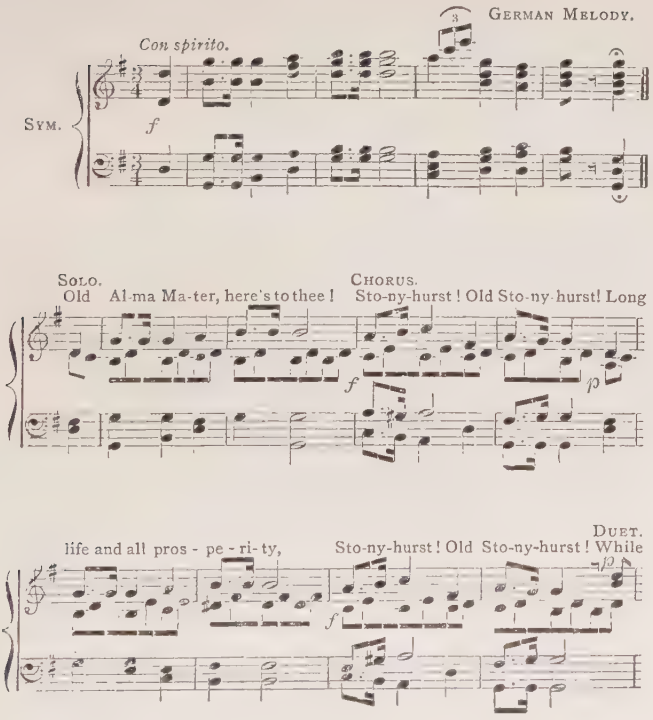
Miscellaneous: Long Room, CC., DD.

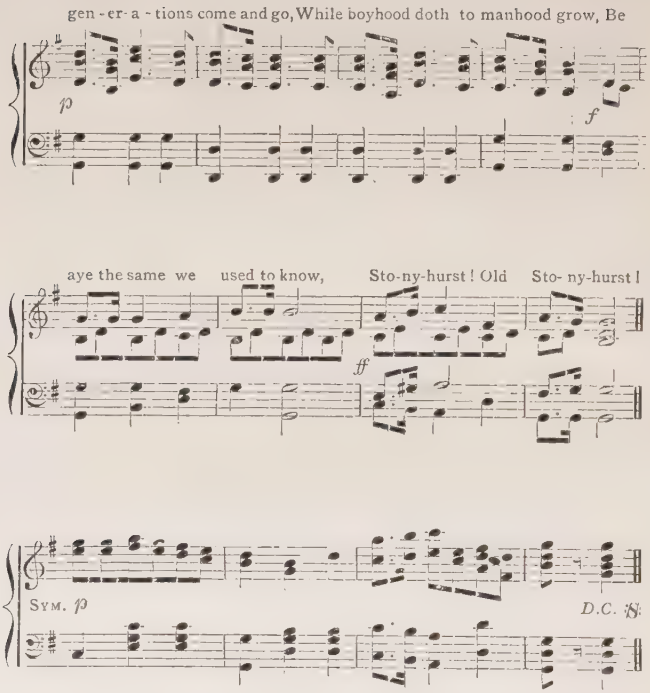
Arms of various nations: Hall.

THE BOWLING-GREEN

APPENDIX E

STONYHURST CHORUS




gen - er- a - tions come and go, While boyhood doth to manhood grow, Be
p
f
aye the same we used to know, Sto-ny-hurst! Old Sto- ny-hurst!
ff
Sym. p
D.C. %

I.

Old Alma Mater, here's to thee!
Stonyhurst! Old Stonyhurst!
Long life and all prosperity!
Stonyhurst! Old Stonyhurst!
While generations come and go,
While boyhood doth to manhood grow,
Be aye the same we used to know,
Stonyhurst! Old Stonyhurst!

II.

More bright be every coming year!
Stonyhurst! Old Stonyhurst!
More proud each step of thy career!
Stonyhurst! Old Stonyhurst!
And may thy sons that are to be
More worthy service bring to thee,
But not more loyal hearts than we,
Stonyhurst! Old Stonyhurst!

III.

Thy sons in every land are known,
Stonyhurst! Old Stonyhurst!
In all they prove them for thine own,
Stonyhurst! Old Stonyhurst!
And borne across each distant main
From every continent our strain,
Shall come in echoes back again,
Stonyhurst! Old Stonyhurst!

IV.

Old college of the eagle towers,
Stonyhurst! Old Stonyhurst!
Thy honour shall through life be ours,
Stonyhurst! Old Stonyhurst!
Fresh triumphs give us year by year
Of study and of play to hear,
And back to thee return the cheer,
Stonyhurst! Old Stonyhurst!

APPENDIX F

THE STONYHURST ASSOCIATION

Founded 1879

LIST OF PRESIDENTS.

1879. Charles, Lord Clifford.
1880. Lord Herries.
1881. James Lomax, Esq.
1882. Sir Charles Clifford, Bart.
1883. T. Weld-Blundell, Esq.
1884. Sir John Lawson, Bart.
1885. Lord Arundell of Wardour.
1886. John Weld, Esq.
1887. Charles J. B. Trappes, Esq.
1888. Simon Scrope, Esq.
1889. Henry Stourton, Esq.
1890. Stephen Taaffe, Esq.
1891. Lord Clifford.
1892. Phillip Colley, Esq.
1893. Cardinal Vaughan.
Vice-President, Joseph Walton, Esq. Q.C.
1894. Joseph Walton, Esq., Q.C.
1895. Austin J. King, Esq., F.S.A.
1896. Walter Weld, Esq.
1897. Major Tempest.
1898. Oswald Walmesley, Esq.
1899. Wilfrid Anderton, Esq.
1900. Joseph Lescher, Esq.

THE RULES

1. The Society shall be called "THE STONYHURST ASSOCIATION."

2. It shall consist of *ex-officio* Members, of Ordinary Members, and of Life Members.

3. All former Students and Fathers and Guardians of Students of Stonyhurst College shall be eligible as Ordinary or Life Members.

4. The following shall be *ex-officio* Members of the Stonyhurst Association; The Rector of Stonyhurst, and the Prefects of the Higher and Lower Courses of Studies at Stonyhurst College.

5. Any person wishing to become either an Ordinary or a Life Member of the Stonyhurst Association shall give notice to the Hon. Secretary, who shall propose his name to the Members at the next General Meeting. If the proposition be seconded and unchallenged, the candidate, if eligible under Rule 3, shall be deemed elected; but, if his name be challenged, the candidate shall be balloted for, and, unless two-thirds of those present vote in his favour, he shall be rejected, but otherwise he shall be deemed elected.

6. Ordinary Members shall pay an annual subscription of one guinea (£1 1*s*.), due on the 1st day of July in each year in advance, but any gentleman joining within six months of his leaving Stonyhurst shall pay a reduced subscription of five shillings (5*s*.) for each of the first three years of his membership. Life Members shall make a single payment of ten guineas (£10 10*s*.), but Ordinary Members, who have paid one or more subscriptions, may become Life Members on a further payment of nine guineas (£9 9*s*.).

7. The Hon. Secretary may receive the Subscriptions of any one applying to become a member before the applicant's

election, but should he not be elected he shall then return the whole of the money so received.

8. The Subscriptions of Life Members, and such proportion of those of the Ordinary Members as may be thought proper, as well as such other sums of money which may come unconditionally into the possession of the Stonyhurst Association, shall, from time to time, be invested in such securities as may be decided upon by the Committee or by the Annual General Meeting. The remainder of the Annual Subscriptions, along with the interest on the money invested, shall be at the disposal of the General Meeting for Scholarships, Prizes, Donations, and the like, for the benefit of the students at Stonyhurst, and also for defraying the working expenses of the Association.

9. Ordinary Members whose subscriptions are in arrear shall lose their rights to vote at the Annual General Meeting and at the Committee Meetings, and if their subscriptions are three years in arrear the Hon. Secretary may be ordered at a General Meeting to give them notice that unless payment be made within one month their names will be struck off the List of Members, and after such notice has been given, if no payment is made within thirty days, they shall cease to be Members of the Stonyhurst Association.

10. There shall be an Annual General Meeting held at Stonyhurst, either on the Academy Day or the previous day. There shall also be an Annual Dinner of which the date and place shall be fixed by the President

11. Notice of the Annual General Meeting, and of the Dinner respectively, shall be sent to all the Members of the Stonyhurst Association not less than thirty days previous to the events.

12. Notice in writing must be given to the Hon. Secretary within one week of the reception of the notice of the General Meeting of any motion to be made thereat, and such notices shall be communicated to the Members by the Hon. Secretary at least fourteen days before the Annual General Meeting. The President shall have power to dispense with such notice at the request of any Member. Such dispensation shall not

be given for an amendment of any rule of the Association. No notice shall be required of an amendment to any motion which can be discussed under this rule.

13. The Hon. Secretary shall prepare a statement in writing of the funds available for distribution at the Annual General Meeting; also a scheme for the distribution of the same, which shall be submitted to the Annual General Meeting for approval or amendment.

14. Party politics shall be rigorously excluded from the speeches, both at all meetings and all dinners, of the Stonyhurst Association.

15. The Hon. Secretary shall in each year, not later than the 1st of November, issue a report of the previous financial year (which shall end on the 30th day of June in each year), together with a copy of the Rules and Lists of the Members with their addresses, of the Committee, of the Officers, and of the past Presidents of the Stonyhurst Association and the Obituary. This Report shall be sent to all the Members, together with a scheme of prizes and a copy of the accounts.

16. Any Members of the Stonyhurst Association may be removed from the Roll of Members on motion by the votes by ballot of two-thirds of those present at a General Meeting. Notice of such a motion to be given in the ordinary way, but the notice must be signed by at least three Members of the Stonyhurst Association.

17. The Officers of the Stonyhurst Association shall be a President, an Honorary Secretary, an Honorary Treasurer, twelve Committee men, two Auditors, and three Trustees. The offices of Honorary Secretary and Honorary Treasurer may be held simultaneously by the same person. The Trustees may hold any other office.

18. The President shall be elected at the Annual General Meeting, and shall come into office on the 1st day of October in each year. The retiring President shall not be re-eligible for three years. Accidental vacancies in the Presidentship shall be filled up by election at a Committee Meeting summoned by the President with fourteen days notice.

19. The President shall have power to call either a Special

General Meeting or a Committee Meeting whenever and wherever he may deem advisable. Fourteen days notice shall be given by the Hon. Secretary to all Members being entitled to attend such meeting.

20. In any division in which the votes are equally divided the President shall have a casting vote.

21. In the absence of the President from either the General Meeting or the Committee Meetings, or the Dinner of the Stonyhurst Association, a Chairman with co-extensive powers and privileges shall be elected by the members present.

22. The Hon. Secretary and Hon. Treasurer shall be elected triennially at the General Meeting, and shall come into office on the 1st day of October.

23. The Hon. Secretary shall have the power of appointing one or more Hon. Sub-Secretaries, whose duties shall be to assist the Hon. Secretary, both in procuring new Members for the Stonyhurst Association, and in his other duties. The Hon. Sub-Secretaries shall come into office on their appointment by the Hon. Secretary, and shall go out of office on the expiry of the Hon. Secretary's term of office. Hon. Sub-Secretaries are capable of re-appointment.

24. In each year the Hon. Secretary (with the consent of the Rector) may nominate some Student (either in the Higher Line or Philosophy) who may be leaving College in the ensuing August to be Hon. Assistant Secretary.

25. The Hon. Assistant Secretary shall hold office for two years.

26. The duties of the Hon. Assistant Secretary shall be to procure new Members from amongst the Students then about to leave College, and to inform the Hon. Secretary or the Committee of any matters within the scope of the Association which the boys have at heart.

27. The Committee shall be twelve in number, in addition to the *ex-officio* Members of the Committee. One-third of the elected Members of the Committee shall retire in rotation each year, and such Members shall not be re-eligible during the space of one year.

28. The Rector of Stonyhurst College, Hon. Secretary and

Treasurer, and the immediate President, shall be *ex-officio* members of the Committee.

29. The Election of the Committee shall be by voting papers, to be sent to each Member's last known address. These shall be returned to the Hon. Secretary, who shall at the next General Meeting declare the gentlemen elected to serve on the Committee for the next three years.

30. Three members of the Committee shall form a quorum.

31. A Committee Meeting shall be held each year to consider the Draft Report and Prize Scheme.

32. The two Auditors, whose duty it shall be to audit the accounts at the end of the financial year, shall be elected at the General Meeting triennially. They shall be re-eligible.

33. There shall be three Trustees, in whose names all the invested capital of the Stonyhurst Association shall be invested. In case of the death or refusal of any of them to act, the General Meeting shall elect new Trustees to fill their places.

34. The Stonyhurst Association may be dissolved by the votes of two-thirds of the Members, either present at a Special General Meeting convened with fourteen days notice for the purpose, or by proxies at such a Meeting. The Rector of Stonyhurst College, together with two-thirds majority of the Life Members, and the Members of the Committee, shall then decide upon the final disposition of the funds.

35. Rule 34 shall be held a fundamental rule of the Association.

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